

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

A Statement of Christian Belief

(Archbishop of Canterbury
and J. S. Whale)

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The Church Literature Foundation
744 North Fourth Street, Suite 341
Milwaukee, Wisconsin

Correction

TO THE EDITOR: In the interest of accuracy, may I ask you to correct the statement made in the fourth and last paragraph of your article of the December 27th issue entitled, "Stepped-up Ordination." The Rev. George Hall, Vice-Chancellor Alexander Guerry, and Dr. Fleming James endorsed the candidacy of the Rev. Hurlbut A. Griswold. They did not express themselves with reference to the shortening of the time.

(Rt. Rev.) JAMES M. MAXON,
Bishop of Tennessee.

Memphis, Tenn.

Basic Principles

TO THE EDITOR: I was much interested in the letter by Fr. Hughson published in your December 27th number. With all due respect to him, it reveals serious misunderstandings of the proposed *Basic Principles*.

1. Fr. Hughson states that the *Basic Principles* "ask the Episcopal Church to deny and repudiate the New Testament teaching and practice concerning the laying on of hands in Confirmation." On the contrary, they specifically provide for the rite. Article 8 states "Confirmation shall be recognized as a rite of the Church through which increase of the gifts of grace is bestowed by the Holy Spirit, and by which baptized persons assume for themselves the full responsibilities of church membership undertaken at baptism, and are admitted to the Holy Communion. Confirmation, as a representative rite of the whole Church, shall be administered by a Bishop or by a duly authorized Presbyter." The only point to which exception might be taken is the provision that Confirmation may be administered by a duly authorized Presbyter; but this provision has ample precedent in the practice of Orthodoxy and Rome.

2. Fr. Hughson further objects to *Basic Principles* on the ground that the New Testament requirements are repudiated in regard to the diaconate, and that for the diaconate is to be substituted the licentiate. I think I speak for all our Commission in saying that there was no intention of eliminating the diaconate. The problem is this. Both our Church and the Presbyterians have officers known as "Deacons," but their functions are quite different. (Some scholars in our Church as well as in others think that the Presbyterian deacon's functions are closer to those of the Seven in the Books of Acts than are ours, for the Seven were set aside to care for temporalities.) The man in Presbyterian polity who is the closest equivalent to the actual position of our deacon—namely, a person who has taken the first step toward becoming a fully ordained minister—is called a licentiate. The two positions, the Episcopal deacon and the Presbyterian licentiate, must somehow be merged in the United Church. There are several possible ways of doing this. To decide which of them is best is the province of the men who shall be charged with drawing up the Constitution and Canons of the United Church. *Basic Principles* states that this must be done.

The position of a deacon is a very difficult one in our church. In theory, as shown in the Ordinal, a deacon is an ordained man, discharging a ministry in a parish under the supervision of an experienced rector, being tested in practical work to see whether he should be advanced to the priesthood. In practice, many men are made deacons early in their senior year in the Seminary and advanced to the priesthood on graduation. For them the diaconate has lost all semblance of a testing period: it is merely a step on

the way to the priesthood. In other dioceses a full year's service as deacon in some parish or mission is required before ordination to the priesthood. So, in practice, our Church has no common mind on the office and work of a deacon. The questions involved are so important that the chairman of our Commission has asked that a special study of the diaconate be made by its advisory committee of theologians—Prof. Lowry of Virginia, Prof. Bowie of Union, Dr. Leicester C. Lewis of Philadelphia, Prof. Simpson of the College of Preachers.

3. Fr. Hughson's third point concerns the office of Bishop in the United Church. He thinks that man-made legislation is to supersede the directions of the Holy Spirit. Again, I am sure all our Commission would vehemently repudiate any such idea. The *spiritual functions* of Bishops are to be continued—Chief Pastor, Chief Missionary, ordinations, etc. His *administrative powers* are to be determined by legislation. But this is precisely what happened when the Protestant Episcopal Church in the United States of America was organized. The office of Bishop was continued with spiritual functions unimpaired, but with far less administrative or governmental power than it had had in the Church of England; and this was done by our Constitution and Canons; that is to say, by legislative enactment. Consequently, I fail to see that any new principle at all is proposed.

I would claim to be as strong an adherent to the Prayer Book as any man. From the Prayer Book point of view I fail to see that *Basic Principles* violates any essential points of the Episcopal Church.

(Very Rev.) ALEXANDER C. ZABRISKIE,
Alexandria, Va.

Constructive Criticism

TO THE EDITOR: I have just received my first number of your fine weekly, and note you have a "Letters" column, or two, so venture a letter from a lay point of view, for it isn't often one has a chance, or, maybe the temerity, to "criticise" even constructively—I hope—our beloved clergymen, but here's to it in an abstract way:

1. Motions—Some are very distracting to most people; maybe an occasional hand gesture is all right, but an approach to the popular, though to me, distressing "jitterbugging" in the pulpit is most disconcerting.

2. If a preacher must preach from notes an occasional look-see at the congregation

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(On leave for service with U. S. Marine Corps)
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would ameliorate it a bit, and he would also be better heard if he would rehearse by directing his voice and pitch to the last row of a few kindly analytical friends, and always avoid ranting!

3. Don't hide behind any obstruction in giving out the Church notices, come right down to the front of the choir platform.

4. Even regular churchgoers have difficulty in following the Prayer Book, including the "anthems," for very few choirs are distinct enough to put over the opening lines, hence, the would-be joiner in either doesn't get in at all, or maybe finds himself singing a different canticle from the others!

5. Why not give out the pages of the service, for, as well as the above mentioned regulars, there are frequently dissenting friends visiting, or trying out Episcopalianism, and it is pitiful to see them vainly thumbing through the unfamiliar pages.

6. A really visiting sick-folk committee would be a blessing to those who like myself when almost unvisited for three months, would really have welcomed some cheerful visitors, especially when not able to sit up, read, or do anything else but lay almost *perdu* physically, but mentally perhaps rather over-alert.

7. I wish some progressive clergyman would now and then have an open forum Sunday service, and after the sermon cordially invite questions, and even constructive criticism. Perhaps, though, a duly appointed chairman might be in order there.

HERBERT A. BARNES.

National City, Calif.

Phillips Brooks

TO THE EDITOR: May I add a word of tribute to the many already written about Phillips Brooks. On January 23, 1892, he read the funeral service for my mother in our parlor on Beacon Street. I was a little girl of 14, sad and bewildered, but when that towering figure stood beside the coffin and read words of confident hope, I relaxed and felt that this experience which I could not understand was understood by him, and so I felt all was well. A year later when my thoughts were on death and life beyond came the news that Phillips Brooks had died, and I knew that I had lost a friend.

I believe it was in his last Easter sermon, which I heard in Trinity Church, that he said words which have guided all my thinking about life and death, and which removed all fear, 50 years ago. He said, "We are never more in Eternity than we are now." There is no break, we don't step into something different, already we are in Eternity,

Departments

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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it isn't a question of here and now versus there and later. It is all one life, unbroken. That knowledge was given me by Phillips Brooks.

(Mrs.) DOROTHY APPLETON WELD.
Santa Barbara, Calif.

Federal Council Election

TO THE EDITOR: The recent controversy between the *Witness* and THE LIVING CHURCH relative to the alleged premature publication of the releases of the Federal Council announcing the election of Bishop Tucker as president of the Council prior to the actual transpiring of the event is a rather pathetic example of straining at the gnat and swallowing the camel. The real and basic issue has never been raised by either fine publication. Is it not tragic that the proceedings of the Federal Council are apparently so well "oiled," so cleverly "fixed," and so adroitly managed that the Council secretariat can predict, without fear of failure, the outcome of a "free" election days before it is even held? "Boss" Hague of Jersey City, "Boss" Crump of Memphis, "Boss" Flynn of the Bronx, and the arrogance of their political machines pale into comparative insignificance compared to the cool insolence of the Federal Council's action in brazenly announcing to the nation's press the results of an election supposedly honest and uncontrolled and, therefore, wholly liable to go one way as well as another. The "ward heelers" and "big stick men" of the Federal Council should be taken over by the regular political parties to manage their conventions in 1944. Finally, Churchmen are confronted by the tragic fact that their Presiding Bishop has accepted the somewhat tarnished office with pious platitudes of appreciation in the face of the perfectly obvious, *i.e.*, that he sits in an office "presented" to him by methods that must partake of the methods of "Boss" Tweed at his worst.

Arlington, Va. BLAINE HOLLIMON JR.

Editor's Comment:

While we agree with our correspondent that it was exceedingly tactless, to say the least, for the Federal Council publicity department to assume that the election of Bishop Tucker was a foregone conclusion, we feel that he wildly exaggerates the importance of the "crime." Since the executive committee of the Council is required by the constitution to present its nomination, and since the biennial meeting has made a practice of accepting this committee's nomination, the department was merely trying to be useful to the press by supplying the story in advance. If Bishop Tucker had not been elected, there would have been ample time for the recipients of the release to be notified by telegraph not to use it—unless, of course, they had violated the release date. This is an accepted and customary journalistic procedure. The executive committee itself is not, as Mr. Hollimon supposes, a tight little group, but a representative body consisting of two members of each communion affiliated with the Council, and one additional member for each 500,000 communicants after the first 500,000. The publicity representatives of the Council thought that the biennial meeting would vote the same way as the executive committee. Events proved that they were right.

Lenten Assistance For Priests!

Ever since we have been in The Church, we have been most sympathetic with Parish Priests as they take up the added burdens of their Lenten programmes. How in the name of goodness they scare up all the extra sermons, conduct all the extra services and do the usual running, day-by-day work of their parishes, is too much for us. So, a responsive chord was struck in our bosoms when there came along from one of our English sources, a perfectly ripping (also English) little Lenten manual for priests only. There is everything for and about Lent in it, even down to sermon outlines and suggestions for programmes, etc. Obviously the time to scan one of these is NOW, not after Lent has started.

These manuals are within the reach of every priest. They come paper bound, and at only 90c, plus postage. There are also just a few copies, cloth bound, at \$1.35 plus postage. Our stock is a bit limited, so a word to the wise is "efficient."

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By Seward Hiltner

Executive Secretary, Commission on
Religion and Health, Federal Council of
Churches of Christ in America

THIS important new book on the cure of illness, both physical and mental, is based on the latest research in the field of mental hygiene. The author shows what mental hygiene has to contribute to the effectiveness of the Church and the distinctive contribution religion has to make to mental health. He discusses such practical matters as pastoral counseling, the ministry to the sick, religious education and the therapeutic value of prayer, worship and the sacraments. A selection of the Religious Book Club. \$2.50

MACMILLAN

60 Fifth Ave., New York

STRICTLY BUSINESS

MOREHOUSE-GORHAM sent its eighth man into the armed forces Friday—John Finnegan of the New York shipping department. The seventh, Lieut. Morehouse, had gone Wednesday. The tabulation now stands two from the Milwaukee office and six from New York.

* * *

DURING the past three weeks this writer visited dozens of Church suppliers of books, metalware, stained glass, vestments, and woodwork. All had the same story: the supply of basic materials is uncertain or completely gone; the dealer will sell what little he has to the first prospect and then be forced to disappoint others.

Readers should keep this in mind. If a brass memorial, for instance, is to be purchased and if it seems inexpedient to wait until after the war, action should be taken at once. Every week's delay will make the memorial harder to get.

* * *

JOHN LAFARGE completed the mural, *Ascension of Our Lord*, in the Church of the Ascension, New York, in 1888. This writer came upon the immense and beautiful painting only last Sunday, when he went into the church to pray for the safe-keeping of his brother Carl, of whom the only recent word has been a government telegram: "... has arrived safely at foreign destination." The mural seemed, somehow, to help relieve the anxiety of that day.

* * *

CHURCHMEN will be interested in "Even Soda Pop Goes to War" in *Reader's Digest* for February. The late Walter Kidde, of whose ingenuity the article tells, was an active Episcopalian.

* * *

SHEED AND WARD produce quarterly a pamphlet, "This Publishing Business," a discussion of the firm's recent books. F. J. Sheed does the writing himself. If he can hold the standard of his authors' writing up to that of his own, his firm will not be long in making a great impression on the religious publishing field, not till now noted for first-rate writers, or even second-rate. The pamphlet is truly something unique in the "publishing-publicity" field.

* * *

A SIGN over the light switches in the Benjamin Franklin Hotel, Philadelphia, says: "Important—Due to our fuel oil being cut 33-1/3% for the duration all ceiling lights have been removed." Not only ungrammatical, but also inexact and mystifying. The lights are still there, and they appear to burn electricity, not fuel oil.

Leon McCauley

Business Manager.

THE 202 LARGEST CHURCHES

Last year, THE LIVING CHURCH published a list of the 201 largest churches in the United States, as given in THE LIVING CHURCH ANNUAL. This year there are 202, because of a tie for 201st place. Last year's position on the list is indicated by the figure in parentheses after each name.

It is noteworthy that these large churches total 277,187 communicants this year, as opposed to 273,386 last year—an increase of 2,801 (allowing for the inclusion of one more church). Meanwhile, the Church as a whole was registering a decrease of 10,589! The city churches are drawing communicants at a tremendous pace, due, no doubt, to war conditions.

1. St. Bartholomew's, New York, 3,129 (1)
2. St. Philip's, New York, N. Y., 2,787 (4)
3. Calvary, Pittsburgh, Pa., 2,334 (2)
4. St. James', New York, N. Y., 2,280 (6)
5. St. Paul's Cathedral, Detroit, Mich., 2,258 (8)
6. St. Thomas', New York, N. Y., 2,250 (3)
7. St. Stephen's, Lynn, Mass., 2,243 (7)
8. St. Matthew's Cathedral, Dallas, 2,201 (9)
9. Intercession Chapel, New York, 2,194 (11)
10. St. John's, Stamford, Conn., 2,191 (12)
11. St. Mark's, San Antonio, Texas, 2,144 (13)
12. Christ, Cincinnati, Ohio, 2,137 (14)
13. St. Agnes', Chapel, New York, 2,136 (10)
14. Mediator, Philadelphia, Pa., 2,101 (15)
15. St. James', Danbury, Conn., 2,048 (17)
16. Christ, Greenwich, Conn., 2,015 (20)
17. St. Paul's, Paterson, N. J., 2,013 (16)
18. Grace, Providence, R. I., 2,011 (22)
19. All Saints', St. Thomas, V. I., 2,008 (23)
20. St. John's, Los Angeles, Calif., 2,000 (18)
21. St. George's, New York, N. Y., 1,984 (33)
22. Trinity, Houston, Texas, 1,973 (21)
23. All Saints', Pasadena, Calif., 1,964 (24)
24. St. Luke's, Evanston, Ill., 1,932 (19)
25. St. John's Cathedral, Denver, 1,930 (25)
26. St. Ambrose', New York, N. Y., 1,909 (27)
27. Trinity, Boston, Mass., 1,895 (5)
28. St. Paul's, Rochester, N. Y., 1,814 (84)
29. Cathedral, Hartford, Conn., 1,806 (30)
30. St. Michael and All Angels', Baltimore, Md., 1,800 (28)
31. St. John's, Yonkers, N. Y., 1,798 (29)
32. Cathedral of St. John the Evangelist, Spokane, Wash., 1,796 (26)
33. Church of St. James the Less, Scarsdale, N. Y., 1,768 (32)
34. St. Alban's, Washington, D. C., 1,739 (36)
35. St. Paul's, Kansas City, Mo., 1,710 (39)
36. St. Peter's, Niagara Falls, N. Y., 1,687 (38)
37. All Saints', Worcester, Mass., 1,684 (37)
38. St. Peter's, Port Chester, N. Y., 1,670 (34)
39. Christ, Nashville, Tenn., 1,666 (42)
40. St. John's, Waterbury, Conn., 1,662 (35)
41. St. Paul's Cathedral, Buffalo, 1,654 (41)
42. Trinity, Tulsa, Okla., 1,625 (56)
43. Good Shepherd, Jacksonville, Fla., 1,593 (49)
44. St. Paul's, Pawtucket, R. I., 1,584 (48)
45. St. Agnes', Miami, Fla., 1,566 (44)
46. All Saints', Chevy Chase, Md., 1,562 (53)
47. Christ, Houston, Texas, 1,559 (57)
48. St. Paul's, Brooklyn, N. Y., 1,554 (46)
49. St. Andrew's, Kansas City, Mo., 1,546 (84)
50. St. James', Elmhurst, N. Y., 1,544 (31)
51. St. Mary's, Manchester, Conn., 1,525 (43)
52. Christ, West Haven, Conn., 1,519 (51)
53. St. Luke's, Atlanta, Ga., 1,517 (55)
54. St. Mary's, Sagadah, P. I., 1,510 (50)
55. Incarnation Chapel, New York, 1,490 (52)
56. St. Stephen's, Wyandotte, Mich., 1,490 (61)
57. Cathedral, Garden City, L. I., 1,487 (64)
58. Christ, Waukegan, Ill., 1,474 (62)
59. Trinity, Galveston, Texas, 1,473 (71)
60. Grace-St. Luke's, Memphis, Tenn., 1,461 (60)
61. Grace, Utica, N. Y., 1,447 (59)
62. Grace, Lawrence, Mass., 1,438 (58)
63. Pro-Cathedral, Bethlehem, Pa., 1,417 (63)
64. Calvary, Summit, N. J., 1,401 (67)
65. St. Stephen's, Wilkinsburg, Pa., 1,394 (73)
66. St. Paul's, Syracuse, N. Y., 1,392 (68)
67. All Saints', Atlanta, Ga., 1,377 (107)
68. St. Stephen's, Wilkes-Barre, Pa., 1,376 (70)
69. Trinity, Tontogton, Conn., 1,360 (65)
70. Trinity, Toledo, Ohio, 1,359 (76)
71. St. Mark's, Philadelphia, Pa., 1,355 (72)
72. St. Martin's, New Bedford, Mass., 1,353 (66)
73. Trinity, Newton, Mass., 1,347 (75)
74. St. Paul's, Chattanooga, Tenn., 1,341 (69)
75. St. Paul's, Oakland, Calif., 1,321 (96)
76. Incarnation, Dallas, Texas, 1,317 (77)
77. St. Clement's, El Paso, Texas, 1,314 (45)
78. St. James', Los Angeles, Calif., 1,304 (79)
79. Cathedral, Port au Prince, Haiti, 1,303 (92)
80. St. Luke's, Montclair, N. J., 1,301 (80)
81. Advent, Nashville, Tenn., 1,300 (82)
82. St. Mark's Cathedral, Seattle, 1,300 (74)
83. St. Paul's, Panama City, C. Z., 1,300 (81)
84. Trinity, Columbia, S. Car., 1,299 (83)
85. Advent, Birmingham, Ala., 1,295 (89)
86. Grace, Grand Rapids, Mich., 1,285 (98)
87. Grace-St. Peter's, Baltimore, 1,279 (93)
88. St. Mark's, New Britain, Conn., 1,278 (91)
89. St. Luke's, Jamestown, N. Y., 1,271 (85)
90. Ascension, New York, N. Y., 1,268 (99)
91. St. Paul's, Lansing, Mich., 1,266 (118)
92. Cathedral, Louisville, Ky., 1,263 (151)
93. St. John's, Hartford, Conn., 1,259 (95)
94. Trinity, New Orleans, La., 1,254 (101)
95. Christ-St. Luke's, Norfolk, Va., 1,252 (104)
96. Grace, Oak Park, Ill., 1,251 (103)
97. St. Mary the Virgin, New York, 1,243 (94)
98. St. Paul's, Albany, N. Y., 1,243 (100)
99. Cathedral, St. Louis, Mo., 1,238 (78)
100. St. George's, Cent Falls, R. I., 1,227 (105)
101. Grace, New York, N. Y., 1,225 (110)
102. St. David's, Baltimore, Md., 1,223 (174)
103. St. Michael-St. George, St. Louis, Mo., 1,221 (112)
104. Trinity, Watertown, N. Y., 1,220 (87)
105. Emmanuel, Boston, Mass., 1,218 (130)
106. St. Gabriel's, Hollis, L. I., 1,217 (120)
107. St. James', New York, N. Y., 1,212 (86)
108. Calvary, Memphis, Tenn., 1,211 (139)
109. St. James', Baton Rouge, La., 1,210 (108)
110. St. Matthew's, Kenosha, Wis., 1,209 (109)
111. Christ, Poughkeepsie, N. Y., 1,202 (125)
112. Ascension and Prince of Peace, Baltimore, Md., 1,201 (83)
113. St. Martin's, New York, 1,200 (176)
114. St. Simeon's, Philadelphia, Pa., 1,196 (102)
115. Ascension, Mt. Vernon, N. Y., 1,195 (113)
116. St. Joseph's, Detroit, Mich., 1,193 (106)
117. St. Thomas', Brooklyn, N. Y., 1,191 (111)
118. St. Peter's, Morristown, N. J., 1,186 (117)
119. Christ, Bloomfield, N. J., 1,185 (123)
120. Christ, Brooklyn, N. Y., 1,183 (128)
121. Grace, Newark, N. J., 1,170 (127)
122. St. Chrysostom's, Chicago, Ill., 1,170 (145)
123. Trinity, Elmira, N. Y., 1,170 (137)
124. St. Paul's, New Haven, Conn., 1,169 (114)
125. St. John's, Charleston, W. Va., 1,164 (114)
126. St. George's, Flushing, L. I., 1,163 (136)
127. Grace, New Bedford, Mass., 1,161 (129)
128. St. James', Richmond, Va., 1,160 (133)
129. Trinity, Binghamton, N. Y., 1,160 (135)
130. St. Paul's, Cleveland, Ohio, 1,158 (40)
131. Cathedral, Boise, Idaho, 1,152 (150)
132. Christ, Bronxville, N. Y., 1,150 (141)
133. Cathedral, Topeka, Kans., 1,147 (134)
134. Trinity, Pottsville, Pa., 1,144 (143)
135. Christ, Corning, N. Y., 1,143 (153)
136. St. Simon the Cyrenian's, Philadelphia, Pa., 1,143 (152)
137. St. David's, Austin, Texas, 1,138 (157)
138. St. Stephen's, Pittsfield, Mass., 1,138 (185)
139. St. Paul's, Chester, Pa., 1,137 (186)
140. St. Luke's, Long Beach, Calif., 1,136 (144)
141. St. Paul's, Baltimore, Md., 1,131 (132)
142. Church of the Heavenly Rest and Beloved Disciple, New York, N. Y., 1,128 (121)
143. St. Paul's Cathedral, Erie, Pa., 1,121
144. Cathedral, Springfield, Mass., 1,119 (122)
145. St. Cyprian's, Boston, Mass., 1,119 (161)
146. St. Paul's, Englewood, N. J., 1,119 (155)
147. St. Paul's, Akron, Ohio, 1,117 (162)
148. Christ, Rochester, N. Y., 1,115 (54)
149. St. Luke's, Kalamazoo, Mich., 1,115 (146)
150. St. George's, Hempstead, 1,114 (164)
151. St. John's, Lansdowne, Pa., 1,111 (171)
152. All Saints', Boston, Mass., 1,105 (126)
153. St. Paul's, Muskegon, Mich., 1,105 (159)
154. St. Edmund's, Chicago, Ill., 1,104 (166)
155. Christ, Cambridge, Mass., 1,102 (156)
156. Christ, Williamsport, Pa., 1,102 (147)
157. Messiah, Glen Falls, N. Y., 1,102 (170)
158. St. Paul's, Philadelphia, Pa., 1,096 (165)
159. St. Paul's, Jackson, Mich., 1,093 (119)
160. St. Andrew's, Tampa, Fla., 1,091 (199)
161. St. Mark's, Toledo, Ohio, 1,091 (154)
162. Grace, Everett, Mass., 1,088 (180)
163. St. Thomas', Los Angeles, 1,088 (158)
164. St. Andrew's, Ann Arbor, Mich., 1,087 (173)
165. St. Anne's, Lowell, Mass., 1,081 (149)
166. St. Paul's, Richmond, Va., 1,081 (167)
167. St. Paul's, Poughkeepsie, N. Y., 1,079 (169)
168. Trinity, New Rochelle, N. Y., 1,076 (142)
169. St. John's, Savannah, Ga., 1,074 (195)
170. Trinity Cathedral, Trenton, N. J., 1,073 (175)
171. St. Paul's, Waco, Texas, 1,071 (163)
172. St. Thomas', Chicago, Ill., 1,071 (177)
173. St. Peter's, New York, N. Y., 1,061 (174)
174. Our Saviour's, Akron, Ohio, 1,059
175. Grace, Colorado Springs, Colo., 1,058
176. St. Paul's, Brockton, Mass., 1,057 (168)
177. St. Andrew's Cathedral, Honolulu, Hawaii, 1,056 (148)
178. St. Andrew's, Fort Worth, Texas, 1,053 (193)
179. Trinity, Portland, Ore., 1,052
180. St. Paul's, Milwaukee, Wis., 1,051 (90)
181. St. Mark's, Evanston, Ill., 1,048 (140)
182. All Saints, Providence, R. I., 1,044 (181)
183. St. Augustine's, Santa Monica, Calif., 1,041 (172)
184. St. Paul's Cathedral, Los Angeles, Calif., 1,040 (183)
185. Christ, Quincy, Mass., 1,033 (189)
186. Holy Trinity, New York, 1,033 (179)
187. St. Ann's, Amsterdam, N. Y., 1,028 (187)
188. St. Paul's, Washington, D. C., 1,027 (190)
189. Christ, Alameda, Calif., 1,024 (191)
190. Christ, Fitchburg, Mass., 1,020
191. Ascension, Jersey City, N. J., 1,019 (194)
192. Trinity, New Haven, Conn., 1,015 (201)
193. St. Mark's, Shreveport, La., 1,011
194. St. Thomas, Philadelphia, Pa., 1,009
195. Trinity, Miami, Fla., 1,007
196. Trinity, Hewlett, L. I., N. Y., 1,007
197. Christ, Winnetka, Ill., 1,005
198. St. Stephen's, McKeesport, Pa., 1,003
199. St. Peter's, St. Petersburg, Fla., 1,002
200. Epiphany, Niagara Falls, N. Y., 1,001
201. Epiphany, Washington, D. C., 1,000 (160)
202. Trinity, Mt. Vernon, N. Y., 1,000 (192)

GENERAL

EPISCOPATE

Bishop Darst Improving

Bishop Darst of East Carolina, who has been confined to his bed for the past two months, is showing marked improvement and it is hoped that he may resume his diocesan work by May.

Bishop Darst's illness was caused by spontaneous pneumo-thorax (collapsed lung) and his physicians are satisfied that a few months' quiet rest will restore the Bishop to his usual good health.

LEGISLATION

Walsh Bill Would Give Church Employees Social Security Status

Inclusion of all lay employees of religious, charitable, and educational institutions under the Social Security act is provided in a bill introduced in the Senate by Senator David I. Walsh (D., Mass.). The bill, now pending before the Senate Finance Committee, is likely to be passed.

The bill would extend old age insurance and survivors insurance benefits to approximately 1,000,000 persons not now covered by social security and would reverse an exemption requested for this type of employee in 1935.

For the past three years, various religious, educational, and charitable groups have been considering measures to extend these benefits without interfering with the tax exemption of such groups.

Senator Walsh's bill is the result of these considerations and does not interfere with their tax exemption status because of the fact that special provision is made in the legislation to safeguard the tax status.

The bill specifically exempts from its provisions all clergy, sisters, and brothers of religious orders attached to schools, colleges, hospitals, homes for the aged, and other church institutions.

Provision for safeguarding the tax exemption status is made by requiring that all revenue collected from such taxation "shall be paid directly into the federal old age and survivors' old age trust fund" thereby making such funds a true contribution to the trust fund and not subject to appropriation by Congress.

Such legislation was recommended in 1938 to the President by the Social Security Board and in a report by the advisory council on social security.

The legislation has the support of the following religious, charitable, and educational groups:

The National Council of the Protestant

Episcopal Church (acting for itself and not for the Church), the National Catholic Welfare Conference, the Council of Jewish Federated and Welfare Funds, the American Hospital Association, the American Association of Social Workers, the Community Chests, Inc., and the National Recreation Association.

Dies Committee

Twelve hundred and fifty prominent Americans have sent a message to the House of Representatives to abolish the Dies Committee "as a step toward victory in 1943" because "continuation of the Dies committee would interfere seriously with the prosecution of the war. The American people who are fighting this war for freedom will no longer countenance the shame of the Dies committee," their message said.

Among the Episcopal signers were: Bishop Parsons, Bishop Oldham, the Rev. Messrs. Guy Emery Shieler, Robert W. Bagnall, Francis C. Capozzi, Arthur Dumper, Alexander J. Gruetter, J. Harte, Alfred M. Lambert, Harry Longley, Joseph G. Moore, Charles C. Wilson.

RACE RELATIONS

Parkside Hotel Discrimination

Bishop Gilbert, Suffragan of New York, acting in his capacity as chairman of the commission on Christian social relations in New York, and as directed by a resolution of the commission, has written to the manager of the Parkside Hotel, New York, protesting against the refusal of the management of the hotel to provide accommo-

dations for one of the clerical delegates to a conference held on February 2d and 3d.

His letter says in part: "Through the secretary of our commission reservations were requested for six official delegates to this conference coming from outside of the city and we were assured that these reservations could and would be provided. When it was learned, however, that one of these delegates was Colored you refused to receive him, after saying that accommodations were available for the entire number. This refusal naturally caused much distress and inconvenience to this delegate and placed our entire commission under great embarrassment and humiliation."

"It has no bearing upon the principle involved, but it might be said that the delegate in question is a clergyman of the Protestant Episcopal Church who holds an important place in the work of that Church and is regarded by all as a man of the highest culture and refinement."

"You will understand, I am sure, that as a Christian organization we cannot accept this cruel and unjust discrimination without vigorous protest."

Federal Council Message

The question of race is no longer a domestic issue, but a world issue, the Federal Council of Churches declared in a race relations message to the churches of America.

Issued as part of the Council's 21st annual observance of Race Relations Sunday, February 14th, and its fifth annual observance of Brotherhood Month, the message asserted that "we cannot say we are fighting for democracy abroad and refuse to practice it at home."

Condemning race prejudice as a "disease that has spread through the body of humanity" contrary to all the teachings and convictions of Christianity, science, democracy and common sense, the Council emphasized that "man must be treated as man, apart from race and birth and color."

"These principles and practices regarding race have not yet been fully accepted among us," said the message. "Negro citizens have been consigned to the edges of civilization, denied many of its rights and privileges. They have been hedged about and oppressed. Other racial minorities have been denied their due rights and opportunities as Americans."

Reaffirming the Christian principles that all men are brothers and "must be so treated," the message said:

"In the early Christian Church there was no racial segregation among the peo-

Intercessions

A distinctly unusual project for the year, which he has invited his clergy to share with him, has been set up by Bishop Daniels of Montana. Using THE LIVING CHURCH ANNUAL as an outline, he has followed through the pages of the Annual, setting aside a certain portion of the Church and its various organizations which he will pray for during the year.

Included in the 52 sections are the various dioceses, general Church institutions, organizations, the Federal Council of Churches, World Council of Churches, the editor, staff, publishers, and advertisers of the Annual. In this way all the projects of the Church are encompassed in his intercessions, and each will receive particular attention for one week out of the year.

ple of the European, Asiatic, and African world. Fellowship between races and equality of racial opportunity expressed itself in the fact that one of the four leaders who specially commissioned the apostle Paul at Antioch was a Black man. The man of color was not merely tolerated on the edges of the Christian movement. He was at the center of the fellowship."

THE PRESS

Churchmen on "Time"

Churchman Sam Welles, religion editor of *Time*, is on leave of absence for the duration to accept an important assignment in the State Department. Churchman E. Sinclair Hertell, who formerly edited the Highlights department of *THE LAYMAN'S MAGAZINE*, is serving as religion editor in Mr. Welles' absence.

LAYMEN

Brotherhood of St. Andrew Holds National Council Meeting

Support of the work of the Presiding Bishop's Laymen's Committee was promised by the national council of the Brotherhood of St. Andrew, meeting at the Statler Hotel, Washington, D. C., January 30th. Preceding the unanimous passage of this resolution promising support, the president of the Brotherhood, Douglas C. Turnbull jr., who is a member at large on the committee, outlined the proposed plans for the national program of the men of the Church.

Other action taken was the election of J. Henry Wendt of St. James', Richmond, Va., to be treasurer of the Brotherhood, succeeding H. Lawrence Choate who resigned. The national council had accepted Mr. Choate's resignation with deep regret and with sincere appreciation for the five years of excellent service which he had given to the Brotherhood in this office.

In view of the difficulties in transportation, the council decided not to hold a national convention in 1943, but to urge and encourage the holding of regional meetings. The executive secretary reported that in spite of the large number of young men who had left their home parishes to go into the armed forces, there was only a net loss of approximately 200 members in 1942 and an actual gain of one chapter in the total number of chapters. The secretary reported that there had, of course, been a large shrinkage in the number of Brotherhood men between 19 and 30, but that to a large extent this has been made up by the increase in membership of those who are under 18 years of age.

ARMY CAMPS

One of the most interesting reports of the meeting was made by Vern Swartsfager, field secretary of the Brotherhood, who works entirely in the Army camps and training stations. During the year 1942 he visited 91 Army posts, traveling 46,673 miles. He announced that not only had Army chapters been organized in nearly every state, but that there are now chap-

ters in the armed forces in all parts of the world. Mr. Swartsfager also visited 14 Naval training stations and one Japanese internment camp. The council voted to continue this work and to continue its policy of sending supplies without charge to Brotherhood chapters in the Armed Forces.

PERIODICAL CLUB

Intercessory Prayer Groups

As a part of its program of coöperation with Forward in Service, the Church Periodical Club is urging the formation of Intercessory Prayer Groups. Mrs. David C. Larcomb, national president of CPC, explains that the Forward in Service theme is evangelism, and evangelism is dependent on prayer. She has appointed a committee to plan the program, and CPC members are asked to devote a few minutes regularly each day, wherever they are, to a special prayer for the CPC and its programs. Isolated, shut-ins, and recipients of CPC books and magazines are asked to join in the intercessory groups.

CONFERENCES

Priests' Institute

Dates for the Priests' Institute of the American Church Union for 1943 to be held as usual at Kent School, Kent, Conn., have been set for June 21st through June 25th. The subject of how to convert our people to Christian faith and Christian living is to be considered. Among those offering courses are the Rev. Frs. Richard T. Loring, Elwood C. Boggess, and Gordon B. Wadhams.

The Institute is asking for scholarships, whole or in part, to help those priests unable to attend because of financial reasons.

Board, lodging, and tuition will be provided for \$10. Clergy who expect to attend the Institute are asked to send the registration fee of \$1.00 immediately to the registrar, Box 8, Mount Sinai, N. Y.

CMH

Scope of Activity Increases

Miss Edith F. Balmford, as executive secretary of the Church Mission of Help, receives some unusual figures from the 17 dioceses in which CMH is organized, such as: Nearly 9,000 individuals came to CMH for assistance in the past year; about one-half are receiving long-time case-work service; the number includes 1,400 unmarried mothers, 1,315 children, 200 boys and young men. All but 34 are American born. Racially, 87% are White and most of the remaining 13% are Negro. One-fifth are Episcopal Churchpeople.

That clergy and parishes are making increased use of CMH is shown by the fact that most of the 9,000 were referred to CMH by clergy, parish workers, or Church institutions. They are also referred by hospitals and clinics, public agencies, printed publicity, courts and police, schools, other institutions, and former CMH clients.

NEW ORLEANS HOME

The CMH diocesan societies are co-operating with other Church organizations and social agencies, offering increased counselling services and furthering community programs of recreation. A three-year study and coöperation of the national CMH with the Children's Home in New Orleans has resulted in changing the former institutional work of the Home, need for which was disappearing, into a modern case-work program for children and young people of the diocese. The Home is now an affiliated coöperating agency of CMH.



GOOD SHEPHERD PANEL: This majestic panel, carved by the Rev. Irwin St. John Tucker for the Chicago diocesan house, was unveiled at a ceremony in the workshop of Raphael Groppi. Fr. Tucker, well known as a priest and newspaper man, is also a sculptor, and his church contains many small examples of his skill. This panel is the largest he has ever undertaken. Bishop Conkling of Chicago (left) attended the ceremony and expressed his pleasure at the successful completion of the work.

HOME FRONT

Church-Going Under Oil-Rationing

Bishop Manning of New York has sent a letter to all the clergy of the diocese in regard to the fuel question and the services of the Church, which reads as follows:

"At this time many of our parishes and missions are meeting difficulties on account of the fuel shortage, and these difficulties may increase still further during the coming months. Our congregations will, I know, meet this situation courageously, as they are meeting the necessary restrictions in the use of gasoline. From my own observation in going about the diocese, I am inclined to think that the more difficult it becomes for people to get to church the more earnestly they go there.

"In the present fuel shortage I hope that no church in our diocese will be closed, for this could not fail to be spiritually weakening and depressing. Some temporary arrangements can always be made in a chapel or in the parish house, and the church itself should not be closed. Whatever emergency arrangements are made must, of course, be in accordance with the law of the Church as declared in Canon 24 of the General Convention and with the principles of the Church given to us in the Prayer Book.

"We may properly ask ourselves: Is it an impossible thing for us to endure a somewhat uncomfortably low temperature in our churches at this time? Would it be a great hardship for us to wear extra clothing and keep on our overcoats during a service of 30 minutes, or even at a service of an hour in length, in this time of war? The difficulties and inconveniences which we are now meeting are slight indeed as we look at the whole world situation. In this great day of the Lord I pray and believe that these present small difficulties, and the far greater tests to come, will but spur all of us, clergy and people, to truer faithfulness and to deeper realization of our spiritual privileges, responsibilities, and opportunities."

This letter was sent out at the end of January. Thus far, no churches have been closed on account of fuel shortage. Some parish house activities have been changed to other days or hours, in order to lessen the number of days of heating that building, as well as to make sure that it may be used for more hours consecutively, when heated.

JAPANESE-AMERICANS

Bishop Jackson Visits Internment Camp

At a service for Christian Japanese at the Internment Camp located at one of the near-by army centers recently, Bishop Jackson of Louisiana preached and celebrated the Holy Communion. Also taking part in the service were the Rev. Benjamin S. Ikezawa of Honolulu and the Rev. Hiram Kano of Nebraska. The Rev. Leslie



WAACS ATTEND CHURCH: *In training at Fort Des Moines, Iowa, members of the Women's Auxiliary Corps attend St. Paul's Church and are welcomed by rector, the Rev. Victor Kennan. In addition to its work through chaplains in Army, Navy, and Air Forces, the Church's Army and Navy Commission is aiding parishes near large military posts, that they may fulfill their new responsibilities.*

L. Fairfield, assistant for army work at St. James' Episcopal Church, was the Bishop's chaplain during his visitation at the camp. The service was held in one of the unused wards of the camp hospital.

The Rev. Mr. Ikezawa was in charge for 11 years of one of the Japanese congregations ministered to by the Episcopal Church in Hawaii.

WEST INDIES

Trinidad Chaplain Describes Cordial Relations With Bishop

Sector chaplain of American forces in the Trinidad area is Major Lewis C. Beissig, a priest of the Episcopal Church. In a recent letter he described the cordial relations existing between the Church there and the Americans, fostered by the Bishop of Trinidad, the Rt. Rev. Arthur Anstey, and by the commanding general.

Chaplain Beissig was invited to preach at the annual diocesan missionary service at the cathedral recently, and was welcomed by a large and interested congregation. Last December, Bishop Anstey entertained the chaplains of the American troops at a luncheon when they were in his see city for a three-day "refresher course" conducted by Chaplain Beissig. Episcopalians, Roman Catholics, Protestants, and Jews attended, as well as a number of the local clergy. It was the first time that the entire body of chaplains in the area had sat down at a meal together, and many of them expressed their appreciation of Bishop Anstey's efforts.

Chaplain Beissig writes: "From my first contact with his Lordship I have been

made to feel very much as one of his own, and I am pleased to look to him as my Bishop while serving in this sector. My commanding general has indicated his great pleasure at this, because the Bishop is a very influential man in governmental affairs."

NORTH AFRICA

A Light Shining in Darkness

From a United States Naval base in Northwest Africa, Chaplain A. M. Witwer jr. has written of Christmas spent with American troops overseas. Lieut. Com. Witwer was formerly chaplain at Philadelphia's Naval Hospital.

"At 6 A.M. the candlelight and carols service was held," he wrote, "followed by Holy Communion for the officers' staff, naval hospital, and an outpost of Pennsylvania soldiers, who lacked an Army chaplain. Holy Communion was administered to 200 seamen—many wearing beards on their faces, the mark of sea duty and combat—several lieutenant commanders, six ensigns. It was their first Holy Communion and church service in four months. Services were held in our warehouse, mess hall, and chapel.

"While the Roman Catholic padre (who lives with me, same hotel, same rooms) prepared the manger-crib, I spent a whole day in search of evergreens, cutting down five beautiful cypress trees about 17 kilometers from here. The eucharistic candles I had purchased from an Episcopal house in Philadelphia were still intact, though one of the extra pair had parted dimensions en route to Northwest Africa. The third candle, never used before, served as the Christ-light in the dark continent.

MEN ARE SEEKERS

"The men are all seekers over here, much more serious than they would have been in the States or boot training camps, where religious attendance is compulsory. When men have experienced duty in a combat zone or their first taste of war, life takes on a new meaning, and the little spark left dormant through years of neglect comes to the fore in a blaze of glory. You can see it shining in their faces—their only hope at times.

"Christmas Eve I gathered eight sailors, a guitarist, banjoist, and one lone French sailor (who had sung in the Dakar Cathedral) to serenade the Skipper, American Consulate, and both Army and Navy hospitals. We were the only heavenly troubadours under the huge African starlight, making the rounds between rows of palm trees, hardly reminiscent of New England or the Middle West.

"Then, from my window in the chaplain's cabin, I witnessed the greatest morale-builder in the world, as the men heard their first mail-call from the States. Please, please tell the whole world back home to keep writing in an endless chain of goodwill and love. And now, may the Heavenly Father bring us the victory and peace at the last."

CHINA

Shanghai University Carries On; Way to Help Found

By F. L. HAWKS POTT

Recent news from China conveys the information that St. John's University in Shanghai has been permitted to continue its work on its own campus.

This is both surprising and encouraging. All other universities in the occupied area have been obliged to close or to remove to Free China in the West, Northwest, or Southwest.

St. John's has an enrolment of 2,000 students and is meeting a great demand. As it has limited dormitory accommodation, most of the students are non-residential, and are obliged to provide their own board and lodging.

According to the requirements of the Japanese military authorities and the local government, the administration has been placed entirely in the hands of the Chinese. The missionaries on the staff have continued to carry on their teaching, but are not allowed to hold any administrative office. It is probable that the privilege of acting as professors and teachers may be withdrawn from them at the end of the present term.

PRESIDENT SUNG

St. John's now has a Chinese president, William Z. L. Sung, and Chinese deans have been appointed for the schools of the university.

President Sung has been associated with the university for many years. Under Dr. Pott's administration, he was vice-president, and when Dr. F. A. Cox became chancellor, he was made acting president.

He is a man of fine Christian character, loyal to the ideals and traditions of the University. He has exceptional executive ability, and has done remarkable work in guiding the university during the present critical period and is well fitted to assume the full responsibility of the office of president.

St. John's University is the only Christian university in Eastern and Central China. In the past it has trained many who are now playing an important part in the life of the country, both in Church and State. It still has a unique opportunity of influencing many young men and women, and the fact that it is able to carry on without serious interruption is most encouraging.

The university is, however, facing a most difficult situation. With the unprecedented rise in the cost of living, and the difficulty of securing funds from abroad, the problem of maintenance has become acute. In order to provide a living wage for the Chinese staff salaries must be increased and students unable to pay the cost of their tuition must be helped.

TRANSFER OF FUNDS POSSIBLE

Although at the present time it is impossible to remit money directly to occupied China yet there is a way by which the

equivalent of the money raised in the United States may be made available for the use of the university. We hope that those inclined to give will not postpone so doing as help is urgently needed now.

The National Council has approved the request of an increase of appropriation for the maintenance of the university for the duration of the war, and it has also authorized an appeal for \$6,000 for a special Emergency Equipment Fund, to be spread over three years.

Though no new equipment can be sent out from the United States to occupied China at the present time, some of it may be obtained in Shanghai.

The first \$2,000 would be allocated as follows:

Library	\$500
School of Medicine	500
School of Engineering	250
Department of Chemistry	250
Department of Physics	250
Department of Biology	250

The vision of Bishop Schereschewsky in founding St. John's in 1879 for the education of students competent to assume leadership in the Church, and to exert an influence in other walks of life for the development of the New China, has indeed been realized to no small extent.

The door of opportunity is still open, and it will be nothing less than tragic if it is now closed through the lack of vision on the part of the Church in the United States and the failure to sustain St. John's University in this period of storm and stress.

Editor's Comment:

Here is an opportunity to help build intelligent Christian character in a most strategic area. We are happy to offer the use of THE LIVING CHURCH RELIEF FUND for this purpose. Checks should be made payable to the fund and forwarded to this office with notation: "for St. John's University, Shanghai."

ENGLAND

Archbishop of Canterbury Speaks on Communism

Addressing a meeting of the Bank Officers' Guild in London, the Archbishop of Canterbury said the early Christians practiced a type of voluntary, "spiritual" communism, although it was a brand far removed from the "compulsory" communism of today.

The Archbishop added:

"We have come to regard it almost as a law of nature that the price of goods should be regulated by the law of supply and demand—but it is not so. The law of supply and demand is not a moral law, nor is it exactly immoral. It has nothing to do with morals."

The Archbishop noted that a "great deal" can be accomplished through advertising to "make people buy what they don't want."

"Whether or not it is a moral process, I don't know, but we must not forget it

was through commercial advertising that Goebbels learned the secrets of political advertising," he said.

He expressed uncertainty as to what "theological moralists" would have said about the system of mortgaging, but expressed the opinion that they would have been "very shy of it."

"Behind all Christian principles," he said, "there was always the primary demand that on no account should the stronger exploit weaker."

Emphasizing the importance of fundamental Christian principles in life, the Archbishop declared that he saw little prospect of those principles being effectively applied unless there arose a large body of people "who found inspiration for their application in a faith which was something much more than the hope of a terrestrial Utopia."

HOLLAND

Nazis Ignore United Dutch Church Protest

Ignoring a recent united Church protest against the increasing number of executions in Nazi-occupied Holland, the German authorities have sentenced 17 more Dutchmen to death.

The new sentences came on the heels of a broadcast by Reichscommissar Arthur Seyss-Inquart over the German-controlled Hilersum radio, in which he revealed that he had received a letter from the Netherlands Churches protesting against recent death sentences. A similar letter, he said, was sent to the commander of the German occupation forces, General Friedrich Christiansen.

"I can only say," the Commissar declared, "that it is intolerable that organizations exist which are trying to endanger the safety of the territories in the rear of the men who are fighting in the East."

NORWAY

Quisling Confiscates Missionary Funds

Funds of the Norwegian Mission Society have been confiscated, according to reports received in Stockholm.

The move closely followed the arrest of Christian Svensen, president of the Society; Petter Hurlen, secretary; and the editor of the group's youth periodical.

It is now learned that Svensen was arrested for allegedly distributing the Provisional Church Council's recent anti-Quisling manifesto.

Norway's Quisling-appointed bishops have been invested with police powers, after a series of unsuccessful attempts to gain possession of church properties it was learned in Stockholm and wired to Religious News Service.

The Quisling-bishop of Oslo, Lars Froeyland, has already made use of his police identity card to gain access to congregational offices in his diocese.

What Price Unity?

By Father Joseph, OSF

Superior, Order of the Poor Brethren of St. Francis

IN OPPOSITION to the several plans proposed for the merging of American Episcopalians with the Northern Presbyterians those Episcopalians who are commonly dubbed Anglo-Catholics have been in the forefront. For this reason it has been said that they are mere obstructionists, that they will not accept unity with Presbyterians on any terms, and therefore that any objections urged by them are disingenuous.

Actually, if any one group of Churchmen is more responsible than another for the initiation of our own unity movement, it is these so-called Anglo-Catholics. The Anglo-Catholic Caroline divines were great controversialists, but out of their controversy grew an appeal for unity, which among the Scottish Non-Jurors took the practical form of an approach to the Orthodox Churches of the East. From this beginning, interest in unity has gathered force down to the present day. No one group of Churchmen has prayed more over Christian unity, studied more, written more, agonized more, than these Anglo-Catholics.

God's Will For the Church

But in seeking unity we should all be constrained by the express will of our Lord who prayed, not that a few, but that *all* His followers might be one. Certainly Episcopalians cannot be persuaded to enter into any sort of union with other Christian bodies which destroys or even impairs the divine constitution of the Church. Does anyone seriously think that the Orthodox and Roman Catholic Churches, which together constitute the vast majority of Christians in the world today, will ever accept any other basis for negotiations toward union than that Faith and Order which the undivided Church recognized as her divinely-given constitution?

The Prayer Book is clear concerning the Church's divine constitution, and the Prayer Book is a part of the written constitution of the Protestant Episcopal Church of the United States of America. The chief objection to the proposed merger is that all the plans so far made do actually nullify the Faith and Order of the Prayer Book under the semblance of maintaining them.

Anglo-Catholics are surely not the only ones who honestly believe that the witness of the Prayer Book on these matters is a witness to revealed truth, that the divine constitution of the Church is pleasing to God as the basis of unity, that we cannot treat Catholic Faith and Order as a matter of expediency, that although this is our heritage, we are only the stewards of these mysteries of God, and cannot trade our divinely-given birthright for a mess of man-made pottage even to gratify the perfectly natural craving for an immediate Episcopalian-Presbyterian love-feast.

It is right that we should seek unity with our Presbyterian brethren, and with

other Christian bodies, and that we should seek it humbly and with charity, fully acknowledging our own share in the sin of schism. But the only basis for unity ever put forth authoritatively by the American Episcopal Church is the Chicago Quadrilateral, which proposed among other points of Faith and Order, the Creeds as interpreted by Catholic tradition. And the only official intercommunion which we have thus far achieved has been with the Old Catholics of Utrecht on this very basis. Furthermore, by our long controversy with Rome and by our official approaches to the Orthodox Churches, we have made much ado about our steadfastness in Catholic Faith and Order. After this long witness, are we to seek unity with the Northern Presbyterians, only to discover that we have nothing to contribute except words—nomenclature—and not a great deal of that? It is being urged that our commission is under mandate to produce some plan for unity with the Presbyterians, and that to object to its planning is beside the point. But plans for a hasty and ill-considered merger are not the same thing as a plan which does justice to the two bodies seeking this union.

A number of years ago a book was published called *The Price of Unity*, which argued that the See of Peter is the divinely appointed center of unity, and that therefore all Christians should pay the price which submission thereto entails. The answer needed no arguing. When the price of unity is disobedience to conscience, it is too high a price to pay. This is the point which in one form or another always comes up in unity negotiations. Why not therefore preface unity negotiations with a consideration of the conscience and a study of how belief is arrived at, and what that Church is which we propose to unify? Surely this is the real problem.

"REVELATION AND REUNION"

An SPCK publication of last year, *Revelation and Reunion*, deserves more recognition than it has had in this country.

A resumé of some of its points will show that Anglo-Catholics do have an approach to those Christians who ordinarily describe themselves as Protestants, for it is dedicated to the "younger churches," which took part in the Tambaram Conference on unity in India in 1938.

The author, Gerald Webb Broomfield, says of himself: "On the title-page I have noted my connexion with the Conference of British Missionary Societies, the Missionary Council of the Church of England, and the Universities' Mission to Central Africa. I have mentioned the first because it is chiefly through it and its committees that I am brought into touch with responsible representatives of the Free Churches, and in particular with many who are deeply interested in what is called the Oecumenical Movement and in the cause of Christian unity. . . . I have mentioned the other two in order to have

the opportunity of saying that my relationship to them gives me no special authority to speak for the Church of England or for the U.M.C.A. in matters relating to reunion, except so far as it may be my duty to affirm the principles for which they stand."

His main thesis is that desire for unity is an expression of faith in the Church universal, in that mystical body which at first existed as one undivided Church, and which God even yet wills to be one, so that what all Christians once possessed may once again be enjoyed by each; and that therefore the only possible approach to unity is the exploration of the manner in which God intended our beliefs to be formed, and our knowledge of Him to be acquired, through His Church. Hence the book falls into two parts. The first is an attempt to formulate a philosophy of faith. The second deals with some of the things necessary to the organic reunion of the Church, introduced chiefly as illustrations of the main thesis of the book.

No "JOINING OF CHURCHES"

Our author notes that no sharp distinction can be drawn between Faith and Order, doctrine and organization. Our aim is to reunite a family, the members of which are separated but still retain an essential relationship. No one, he says, is asked to leave one Church and join another, since we are already by Baptism members of the same One, Holy, Catholic, and Apostolic Church. But to restore a proper organic unity thereto, whereby we can all become once again possessors of the heritage which belongs to the totality and can be truly assimilated only by experience within such a re-integrated totality, the approach to unity must begin with a vision of this wholeness. We must envision the fulness of Christianity, rather than insist on the partial witness to truth made by each separated body. Many of our standards we receive unconsciously from the corporate group of which we are members. Perhaps ideas are even absorbed subconsciously. Whoever enters a group expecting to be taught from group experience, learns much which could not have been discovered in isolation. How can we know the whole truth about Christianity until Christendom is whole?

Thus we must begin with a study of faith, for faith is confidence in a person or a body of persons, that is, in the Church. Under both the Old and New Covenants God has made His revelation through a community, first the Jewish nation, then the Christian Church, in both cases a community with a continuous, corporate life consisting in an external organization by which was maintained an inner spiritual fellowship. The function of the Church has been (1) to receive the revelation in Christ, (2) to preserve it, and (3) to interpret it under the guidance of the Holy Spirit. Where the undivided Church made what it believed to be a final interpretation, at

least it is reasonable to ask for a provisional acceptance thereof, in the expectation that membership within the whole will provide an understanding which could not be attained by a part existing in separation. We all rely on the knowledge of God which comes through men, *i.e.*, the Church, and the corporate belief of the Church, like scientific knowledge, has been built up by successive generations.

The Church is heir to a continuous stream of religious life going back a thousand years before Christ. But Christians, unlike scientists, put their faith not in human discoveries but in the revelation as amplified and authenticated by Christ; and the Church's primitive witness, part of which was made as interpretations of this revelation in the form of the Creeds and the rest of historic Faith and Order, has a trustworthiness which no one would ascribe to the teaching of primitive scientists. Thus the question before separated Christians is How do we come by our beliefs, rather than What do we believe?

EPISCOPACY

One of the things necessary to the organic reunion of the Church which our author discusses in the second part of his book is episcopacy. "The desire for unity must include the desire for a ministry recognized by the whole Church, for without the latter organic unity is impossible. But the recognition must be a real thing. . . . It is a point which needs emphasis, because the longing for reunion sometimes leads to proposals for a kind of mutual recognition of ministries. . . . To ask a body with an episcopal ministry to accept on equal terms the ministrations of those who have not received episcopal ordination is merely a request for broadmindedness. . . . Recognition must be real in the sense that the manner of it preserves its meaning." And since all Eucharists are one, and each is the act of the whole Church, the minister who celebrates it should in every Eucharist be one who has been and therefore can be recognized by the whole Church as authorized to act as its representative in so doing.

The foregoing is only a bit of our author's argument, and does no justice to his marshalling of facts and cogent reasoning. But it may serve to induce some unity-minded folk to make a careful study of the entire book. Mutual understanding of all the principles of the *organic* spiritual life of Christianity rather than a statement of the possible mechanics of a Procrustean marriage-bed for Episcopalians and Presbyterians would seem to be the first aim of a Commission on Approaches to Unity.

INTERNAL DISUNITY

In conclusion, here is a question for the wise and great who compose our General Convention. Can Episcopalians promote Church unity unless they have unity among themselves concerning Faith and Order? There is the greatest diversity among us as to the meaning and even the truth of our own formularies, and as to whether we are bound to obey our own disciplinary laws. Probably no one will be shocked to hear of a priest who believes in remarriage after divorce, and who for some time suffered a justice of the Peace, who was

also a layreader, to read the Prayer Book marriage service in church on occasions when such marriages were contrary to our canon law. Could we not have a Commission on Approaches to Unity among Protestant Episcopalians? This is not

meant to be facetious. We cannot heal schisms if we ourselves are schismatic in spirit. We must have the spirit of unity ourselves if we are to be His servants. And we cannot become His servants unless we learn obedience by discipline.

Coley Patteson, Martyr

By Clarence Huffman

SCATTERED along the southeastern coast of New Guinea and the northeastern coast of Australia lies a cluster of islands known as Melanesia or the Black Island group. The name was given them because the people have a darker skin

¶ The Solomon Islands, where United Nations forces have given the first check to Japanese conquest, are part of the diocese of Melanesia, in which the Church has been at work for almost a century. One reason for the success of the American and Australian forces has been the life and work of the martyred Bishop Patteson and his assistants and their successors, who taught the natives the meaning of Christianity.

than the other inhabitants of the Pacific. One group of these islands is particularly well known today—the Solomons, with Guadalcanal and Tulagi.

Years ago there came to these islands a young man who was to find his life by losing it. John Coleridge Patteson, the son of a noted lawyer of that time and a grand-nephew of Samuel Taylor Coleridge, author of *The Rime of the Ancient Mariner*, was known among his friends as Coley Patteson. His early scholastic training was at Eton school in England where he made a name for himself both in cricket and in foreign languages.

The physical prowess he gained by playing cricket to stand him in good stead on his arduous duties among the black-skinned people in far-off Melanesia. His quickness in acquiring foreign languages helped him much in learning the many dialects of that same race.

LIFE AT ETON

Coley held to the highest moral standards. At the annual dinner of the Eton eleven, the custom of singing objectionable songs had arisen. After he had become a member of the eleven, he was present at one of these dinners and a boy present began to sing one of these songs. At once Coley exclaimed that, if the singing did not cease, he would leave. The song continued and he sprang up and went out. He then told the captain that, unless an apology were made to him, he would leave the team. The captain, knowing Coley's value as a player, forced the offender to offer an apology and during the remainder of Coley's membership on the eleven no more objectionable songs were sung at that dinner.

While Coley was still in Eton, he heard a missionary sermon by Bishop Selwyn, who was stationed among the Pacific

islands. Part of this bishop's diocese included the Black Islands. The boy, who was about 14 years of age, was greatly impressed by Selwyn's plea for help. The great missionary, who was soon to go back to the South Seas, came to the Patteson home and Coley met him there. Selwyn asked Lady Patteson if she would give him the boy. He spoke partly in jest, but Coley never forgot that request and from that day looked forward to the time when he could labor with the Bishop.

BISHOP SELWYN

Bishop Selwyn had at first been given charge of all the islands in the South Pacific, but he decided to devote his time to Melanesia. Like Coley, he had been a college athlete, a star in rowing, swimming, and walking. He never failed to do his share in manual labor. When his boat drew near an island, he usually dived off, while his craft lay at a safe distance from what might be a hostile land, and swam through the surf to meet the people there. He noticed that the many dialects were one of the great drawbacks in his work and decided to form a college in New Zealand where young men from the various islands could be taught a common language and the principles of Christianity so that they could go back among their people and bring the true religion to them.

Bishop Selwyn knew that he must have a helper in his college, one who was physically strong and who possessed culture and high moral qualities. Thirteen years had passed since he had asked the mother for her son. Once more the Bishop came to the Patteson home. In the meantime the boy had completed his studies at Eton and Oxford and had become curate of Alington. Mrs. Patteson was dead, and the father was now old and ill. It was hard for Coley to leave his father, but he knew that duty called him and his father urged him to go.

On the way out to his new field of work with the Bishop, Patteson learned native languages from him in preparation for his labors there. With the captain he studied the art of navigation to help him sail his missionary schooner from island to island. That craft was the *Southern Cross*.

MELANESIA

When the new land was reached, Patteson gave his attention to the college in New Zealand, but soon he was spending half his time at sea, going from place to place to preach to the natives. At first the Bishop accompanied him and they usually swam ashore together when an island was reached. Sometimes the black people were hostile, but often a chief's son or some other youth went back with the two

White men to enter the college in New Zealand.

On account of the usual friendly reception, Patteson began to feel that the natives were really not very savage, but Selwyn warned him of the dangers. In various places they found signs of cannibalism and Patteson learned to be cautious like the experienced Bishop.

When a group of youths had been brought to the college after a voyage, Patteson would devote several months to teaching. His subjects were varied: reading, writing, arithmetic, Christian principles, bed-making, carpentry, printing, and weaving. He even taught the youths how to play cricket.

After six years in Melanesia, Patteson's work was considered so efficient that Bishop Selwyn persuaded the home authorities to make the young man Bishop

of Melanesia. Patteson was then 33 years of age. His election to this high office caused little change in the routine of his labors. He still cruised among the islands, clad in old clothes in preparation for swimming and wading, but he did make his voyages more extensive in order to reach all new islands possible.

DANGER

Dangers still lurked about him. Once, after he had landed, he discovered he was to be killed by the savages there, as one of their friends had been slain by a White trader. He asked to be allowed to pray; and the look on his face, while he was thus engaged, so moved the natives that they decided he could not be a murderer and let him go in peace. At another time the inhabitants shot arrows at his people after Patteson had returned to his schoo-

er. He used his rudder as a shield, but three were wounded, one of them afterward dying of lockjaw.

Ten years went by and Bishop Patteson was still carrying on his arduous work, although sometimes he was ill from the burden under which he labored. A new difficulty now arose.

The traders in the Pacific had found out that they could make more money by dealing in slaves than in copra and sandalwood. They would kidnap the natives, imprison them on board their ships, and sail away to sell them in other lands. As time went by, they found a new way of capturing the black people more easily.

DUMMY "BISHOP"

To entice them to come near their ships readily, they would tell the natives that the Bishop was on board and wished to see them. Sometimes they even placed in sight of these trusting people an effigy of the bishop, dressed in a black coat and holding a Bible in his hands. As soon as the natives had left their canoes and had clambered on board, they were caught by the traders and put below the hatches.

One day in September, 1871, the *Southern Cross* came in sight of the coral reef of the island of Nukapu. Here and there canoes, full of excited natives, were cruising about. Patteson started in the schooner's boat for the island, but could not get across the reef. Two of the islanders came up in their canoes and offered to take him to shore. He consented and the people on board saw him land in safety. Before long, however, canoes drew near the boat the Bishop had left and began to shoot poisoned arrows. Two of the men in the boat later died of wounds thus received.

After the tide rose high enough for the boat to cross the reef, it was sent from the schooner in an endeavor to learn what had happened to the Bishop. As it made its way through the lagoon, the men on board saw two canoes leaving the shore and coming to meet them. One was cast off by the other and drifted toward the boat.

FIVE KNOTS, FIVE WOUNDS

Those on the boat were shocked, when the drifting canoe approached near them, to see Bishop Patteson lying dead in the bottom. His face was smiling. A native mat was wrapped about his body and on his breast lay a palm leaf. Five knots were tied in the long sprays of the leaf.

The bishop's friends later learned that the traders had kidnaped five natives living on this island. Their friends thought they had been murdered and so the nearest relatives had exacted "blood for blood," inflicting a wound upon Patteson's body for each man stolen.

But Bishop Patteson did not die in vain. The islanders who had sent him to his death came to realize the sin they had committed and repented. In accordance with their wishes a cross was erected where the bishop died and these words were inscribed upon it:

In Memory of

JOHN COLERIDGE PATESON, D.D.,
Missionary Bishop,

Whose life was here taken by men for whom he would gladly have given it.

DEATH IN THE SUN

In memory of John Boyd, January 6, 1943.

WILLOWS were golden on the lawn,
Quail in the brush were whistling,
And far where chill seas met the dawn
Death swept down on steely wing

To touch one loved and young and bold
Who met the bright sword of his doom
Unknown to us, though swift and cold
Up to the shore of our calm room

It rolled—that tide of blood and tears.
"Died of his wound," the message read,
The wound which everywhere appears—
The blood-red blossom of the dead.

We did not hear the whistling shell
(Only the quail called clear and sweet):
That special breath of earthly hell
Was for the young and brave to meet;

And we were silent, only knowing
The marvel of such dedication
That makes each place their blood is flowing
Part of the life stream of a nation.

God of the young—of reckless giving—
Make of their every racking gasp,
Make of their dying for us living
A substance that we too can grasp;

A something steady and informed
Within our breasts—fiercer than pride,
Till Hate's last citadel is stormed
And men may say, "For this they died."

LOUISA BOYD GILE.

A Statement of Christian Belief

One of the most discouraging facts faced by Christians of different communions who seek to apply their faith to secular society is the lack of a clear and generally accepted idea as to what that faith is. On what agreed basis can the various Christian communions coöperate? What can they present as held and taught by the great body of Christians everywhere?

In spite of the modest disclaimer with which it begins, we feel that the reply to this important question framed by the Archbishop of Canterbury and the Moderator of the English Free Church Federal Council, Dr. J. S. Whale, which we publish in full below, is an excellent one. We are happy to devote our leading editorial space to the statement, which first appeared in the London Times of January 4th, and to suggest to clergy and laity that they study it and make wide use of it.

INTRODUCTION

THE following statement has been drawn up with a definite and limited purpose. It does not aim at providing a modern statement of the Christian faith expressive of all that Christians are united in holding; but there are now many fields in which the Christians of different denominations are coöperating, and the question is frequently asked whether there is any statement to which enquirers can be referred of the basis on which this coöperation takes place. Similar questions are raised in connection with education, as for example when the desire that all education should be Christian in quality is expressed, and is met by an enquiry wherein that Christian quality consists.

It is with this situation in view that we have drawn up the following statement, and we offer it as, so to speak, an interim statement which has not been considered or endorsed by the authorities of either the Anglican or Free Church Communions, but which we put forward in our own names to meet what we believe to be a real need.

[Signed:] WILLIAM CANTUAR:
J. S. WHALE, *Moderator*.

I.

IT IS generally acknowledged that there is among our people—e.g., as gathered in military camps or elsewhere—widespread ignorance of what the Christian Faith is, and failure to see it as an intelligible and coherent view of life. As a result of this, multitudes of people regard religion as irrelevant to the matters which most concern them. There is also without doubt a weakening of the specifically religious sense, with consequent neglect of worship and prayer. Besides this there are grave indications of decay with regard to some elementary moral standards, such as those of honesty.

Christianity is not only a form of teaching about life but a source of power to live by that teaching. It points to a standard for the governing of all human relationships—"Thou shalt love thy neighbour as thyself"—by conforming to which we could end the self-centredness that embitters life. We can all see that the Christian way is the right way. But we do not follow it. And when we try we find that we cannot.

But Christians believe—and thousands have verified the belief in experience—that in the fellowship of Christ's disciples a Spirit is actively at work which enables them to live that way more and more perfectly. They find that this Spirit is the Spirit of Christ and that it works fully in that fellowship of His disciples in proportion as they seek fellowship not chiefly with one another but with Him. So they are led to study His life and death as recorded in the Gospels, where this is set before us not only as an event of history but as a final disclosure of what God is and of the eternal purpose of righteousness which He is working out in history. In the Gospel the

Biblical record of this redeeming activity of God reaches its consummation.

Thus they find in the whole Bible an interpretation of the world and its history which they try to work out both in thought (Christian theology and philosophy) and in conduct (Christian living). The inspiration for both is found in worship, and in obedience to the other great commandment—"Thou shalt love the Lord thy God with all thy heart."

II.

WITH that background we proceed to offer in summary form an indication of what we are agreed in believing may be put forward as the basis of Christian coöperation in a variety of fields.

WE BELIEVE—

That the world exists by the righteous will of the living God; that He is the one creator and ruler of all things; that this present world is the sphere in which His eternal purpose of love is being wrought out; that men have to do with Him, their only true life being a right relation to Him in obedience and trust, and to one another in love; that He makes men free personal beings able to choose good or evil; that man tends from birth to be self-centred and prone to choose evil, and that his self-centredness becomes a curse from which he cannot by his own effort set himself free; that in this historical process which has gone wrong God Himself is nevertheless personally at work; the creator is also the redeemer.

WE BELIEVE—

That God took hold of human history and individual human lives in a new way in the great act of the Incarnation; that the birth and life, the death and resurrection of Jesus Christ are nothing less than God's own redeeming presence and purpose actively manifested in historic time; that in Him God the Son became man, perfectly human yet without sin or self-centredness; that He lived among men disclosing in a human life that holy love which is God's nature, and that perfect filial relationship to the Father which is man's true nature; that His death on the Cross makes plain for ever the meaning and measure of man's sin as rebellion against God; that sin there wrote its own condemnation indelibly on the pages of history and was judged with absolute finality; that by bearing the full burden of its evil consequences the divine Redeemer showed not only the cost of our sin to God, but also, and in the same act, the eternal love of God which is willing to bear that cost; thereby He declared God's forgiveness to those who repent and believe; that is, to those who give up their selfish outlook and receive the forgiveness which God freely offers. We believe that God set His seal upon this life and death of perfect obedience and perfect love by raising Jesus Christ from the dead, establishing within the corporate

fe of sinful humanity a creative centre of righteousness, and making altogether new spiritual possibilities for men living in this world.

WE BELIEVE—

That God by His holy Spirit makes the redeeming work of Christ available to all men; that by thus living and dying and rising from the dead Christ has become the means by which the Spirit of the living God exercises a new power over their hearts and wills; that God who as Spirit is ever active among men—speaking to them in all ages through their consciences and most specially through the prophets of Israel—is now known in all His fulness only in the experience of those whose hearts are open to His love in Christ; that is, those who are brought into the movement of God's new creative work in history which is the fellowship of Christ's disciples and is called the Church. Further, we believe that though God's redeeming action embraces all humanity and will not disclose its full meaning until its victory is universal, the high ends of His Kingdom are nevertheless realized sacramentally here and now and made visible in the life of the Church. Thus this present world, in spite of all its evil, is nevertheless a redeemed order, and man's highest life both here and hereafter lies in the redeemed society whose life is even now "hid with Christ in God."

WE BELIEVE—

That the Kingdom of Heaven which Christ proclaimed and embodied will be known in its perfection only in the eternal life of which our life here is a preparatory portion, but that it is our duty to live here and now as citizens of that Kingdom; that God is at work in the world to ends which must of necessity transcend this world and all human experience here, but that we are called to work with Him in obedience, trust and love for the realization of His purpose on earth. This means that we must seek first God's Kingdom and His justice, not our own interest or comfort, and try to make love of our neighbor the rule of all our actions. This we can do effectively only as we live within the redeemed order, realizing that this world of sin and death is still God's world and that our fellowman is always the "brother for whom Christ died." In short the creative centre of our effective moral action is the redeeming act of God who was in Christ reconciling the world unto Himself.

Today's Gospel

Sixth Sunday after Epiphany

"THE sign of the Son of man." He Himself is the sign. So it was at Bethlehem: "This is the sign: ye shall find a babe." In Christ Himself we have the sign and proof of what and who He is. His miracles show the power of God working at the command of one who could wield it only if He were God. His teaching, such as no man ever gave, has been tested and proved of divine source. His work, establishing the Kingdom on earth, has brought the power of God into our lives; and therein we find that, having known Him, we know the Father. As Christ contains in Himself our human nature, we can live and grow into Him, using His helps, the Sacraments of His Church, and build ourselves up until we can enter fully into the glory of His heavenly life. As we make our Communion let us pray that we may ever look to Him and understand aright the sign that He gives in Himself.

Prisoners of War

THE question of shackling war prisoners, which was the subject of so much discussion and controversy a few months ago, has quieted down. The Canadian government has announced that it has discontinued the practice, temporarily adopted by it and by the British in reprisal for similar acts by the Nazis. Although nothing has been said about it, this was presumably not done until assurance had been received that the German government had also discontinued the practice of shackling prisoners.

It is of vital importance that public opinion should not countenance violation of the humane treatment for war prisoners as set forth by the Geneva Convention in pre-war days. On the whole, belligerents have lived up to these agreements very well though with some notable exceptions.

In a recent report to the War Prisoners' Aid Committee of the YMCA it was indicated that there are close to 9,000 internees and prisoners of war here in the United States. These include Germans, Japanese, and Italians primarily. Six of the camps are under supervision of the Army authorities. There are some 11 sizable camps and 16 stations with less than 10 internees that are under the jurisdiction of the Department of Justice.

One way in which the War Prisoners' Aid Committee is able to work is shown by the special arrangement for Christmas celebration made possible in all camps and stations. For the Germans special funds had been allocated and after proper clearance with government authorities, nearly \$7,000 was used for this purpose. The equivalent amount of this money had been paid into a fund in Germany and thus a similar amount was released for use among Allied prisoners of war in German hands.

An example of the way in which the committee is able to function on the other side of the line is the establishment of what amounts to a vocational guidance institute in the largest camp of British prisoners in Germany. There 156 prisoners are interviewing comrades regarding new trades and professions and suggesting the training and preparation that can be done now. Thus, many Allied prisoners of war will return home having learned new trades and professions which will help them in adjusting to post-war life.

Provision for religious services and ministrations is made in most prison camps on both sides of the line. Music and recreation are also provided.

The War Prisoners' Aid Committee in Tokyo, composed of Swedes and Swiss, has announced the purchase and distribution of books, musical instruments, indoor games, and athletic equipment to allied prisoners in seven camps in Japan, Korea, and Formosa. War Prisoners' Aid funds sufficient to serve all American and other Allied prisoners in the far East had been forwarded. It is noteworthy that a generous contribution for this purpose was made by CIO members who wished to give moral and material support to fellow workers captured on Guam and Wake Islands.

It has not yet been possible to reach American and other prisoners of war and interned civilians in Java, Malaya, Philippines and some other parts of the far East, although the War Prisoners' Aid in close coöperation with the Red Cross, is making every effort to do so.

Our Church has its part in this splendid humanitarian work through two funds—the Presiding Bishop's Fund and THE LIVING CHURCH RELIEF FUND. Contributions may be sent to either marked "for War Prisoners' Aid."

NEW YORK

Church Club Dinner

More than 500 men and women of the Church attended the 56th annual dinner of the Church Club of New York, held on February 1st in the Hotel Plaza, New York City. The guests of honor were Bishop Manning and the Hon. Walter Nash, New Zealand Minister to the United States. Also at the speakers' table were Sir Godfrey Haggard, British Consul General at New York; Bishop Gilbert, Suffragan of New York; the Very Rev. Dr. Hughell E. W. Fosbrooke, dean of the General Theological Seminary; the Very Rev. Dr. Allen Evans, dean of the Philadelphia Divinity School; the Very Rev. Dr. Lawrence Rose, dean of Berkeley Divinity School; Dr. John Milton Potter, president of Hobart College; Chaplain J. Burt Webster, U. S. A.; and Chaplain Irving S. Pollard, U.S.N.R. The president of the Church Club, Ludlow Bull, presided and introduced the speakers.

Mr. Nash, the guest speaker, aroused enthusiastic applause at many points in his fine address [L. C., February 7th.] Bishop Manning spoke more briefly than Mr. Nash, but he was also frequently interrupted by hearty applause.

The evening ended with the playing of the National Anthems of the United States and of England, and with the Benediction, pronounced by Bishop Gilbert.

CALIFORNIA

Wartime Convention

"We are met together in a day of profound solemnity. A year of participation in a global war must have made painfully evident to us all the tremendous implications of the present world tragedy. Human achievements of which we so proudly boasted, have now been brought before the bar of God's judgment. Mankind has been at last awakened to a realization of the essential solidarity of the human family. The four freedoms to which we are dedicating ourselves must be shared with the dispossessed and exploited peoples of the earth. The central emphases of the life and teaching of our blessed Lord are being validated beyond any peradventure by the very strategy of contemporary events." These were the opening words of Bishop Block's Convention address on February 2d, at the opening service of the annual convention of the diocese of California, at Grace Cathedral, San Francisco.

In his address, Bishop Block announced that Canon Gilbert P. Symons, "beloved and admired throughout the Church, the genius behind all the publications of the Forward Movement Commission" would take charge of the Church of Our Saviour, Mill Valley, on Quinquagesima, for a period of six months.

FINANCES

Financially, the diocese closed its fiscal year with a triumphant record of 100% or more collections in both working fund

and diocesan assessment. All properties standing in the name of the diocese or the Bishop as corporation sole have been protected from damage which may arise through enemy bombing. All of the financial records of the diocese have been duplicated and put in the hands of a bank in an interior valley of the state so that should the diocesan house be bombed and the records destroyed it will be possible to prove ownership, to restore details and to set up new books. Forty-eight of the clergy and employees of the diocese and their families have joined in a group hospital insurance plan.

The Bishop announced that St. Dorothy's Rest, which had been administered by Mrs. James Otis Lincoln for 40 years, would be taken over by the Sisters of the Transfiguration in April, for the current year. After the trial period, if mutually satisfactory, the arrangement will become permanent. The Bishop expressed his personal satisfaction over the arrangement. The Sisters will be in residence in the diocese of Sacramento, but under the spiritual oversight of the Bishop of California.

The constitutional amendment concerning women delegates to convention passed the second reading. The amendment says, "The Cathedral and each parish and organized mission entitled to two or more delegates shall elect one woman delegate and one other woman as her alternate. The remainder of the delegates shall be men."

Two missions applied for parochial status, and were accepted: St. Edmund's, Richmond, which is now to be called The Holy Trinity, Richmond, and Trinity Church, Hayward.

Two new commissions were approved by convention: Commission on Youth, and Commission on Approaches to Unity. Bishop Parsons spoke to the Convention on the Basic Principles of Unity and a resolution was passed recommending to clergy and laity a study of the statement, and, where possible, joint discussion of its provisions with ministers and laymen of the Presbyterian Church.

Other resolutions passed by convention included one endorsing the Four Freedoms and the Atlantic Charter; one recommending study and discussion of the Forward in Service Study topics and the Delaware conference report on the Just and Durable Peace, and approving the measures introduced in the National Congress providing appointment of a joint committee to discuss and propose measures for a just and durable peace; a recommendation to the Council of the 8th province that they consider the advisability of omitting the provincial synod, because of travel restrictions and the General Convention coming in the fall; and one asking that the state law requiring a three day period between application for and obtaining of a marriage license be retained.

The house of churchwomen and woman's auxiliary, presided over by Mrs. Norman B. Livermore, president of both groups, met at the Fairmont Hotel simultaneously with the men's convention at the Cathedral.

The Bishop appointed the Rev. J. Lind-

say Patton and the Rev. John C. Leffler as examining chaplains; Albert C. Agnew as chancellor; and Rev. Randolph C. Miller as registrar of the diocese, to replace Rev. G. H. B. Wright.

ELECTIONS: Delegates to Convention: Rev. Messrs. J. L. Patton, A. R. Merrix, H. H. Shires, J. C. Leffler; alternates, Rev. Messrs. M. Rifenbark, T. H. Wright, S. Walters, O. F. Green; Messrs. C. Kroll, H. R. Braden, G. E. Kellogg, W. B. Bakewell; alternates, Messrs. F. M. Avery, F. E. Hinckley, A. B. Cargill, F. Payne. Standing committee: Rev. Messrs. J. C. Leffler, M. Rifenbark, A. R. Merrix, H. H. Shires; Messrs. C. H. Kroll, A. Towne, H. R. Braden, S. W. Coleman. Synod: Rev. Messrs. F. P. Foote, H. M. Shires, J. H. Thomas, M. J. Lindloff; alternates, Rev. Messrs. A. Geddes, H. P. Veazie, O. H. Aanstad, L. H. Miller; Messrs. F. M. Avery, S. Waldo, Coleman, E. W. Burr, F. Brown; alternates, Messrs. C. K. Sutcliffe, N. Rushton, F. E. Lee, R. Woodbury. Diocesan council, Rev. Messrs. J. P. Craine, R. C. Miller; Messrs. R. Vickery, A. E. Towne.

CANAL ZONE

Service of Prayer

At the Cathedral of St. Luke, Ancon, Panama Canal Zone, a well-attended service of prayer was held on New Year's Day, in compliance with the proclamation of President Roosevelt, which brought together the American Ambassador, Edwin C. Wilson, who spoke briefly, the British Minister, Charles Dodd, who read the Scripture lesson, the Minister of the Republic of China, Dr. Tu Yen Tan, and his staff, the Consul General of the Netherlands, David M. Sasso, and many North Americans, Britishers, and Panamanians.

A Cathedral boy of Chinese descent carried the choir cross and a prayer from the ancient liturgy of the Russian Church was offered in Russian by a member of the Cathedral. The national anthem of the Republic of Panama (in Spanish), the *American Battle Hymn of the Republic* and several familiar hymns were sung. The service was conducted by Bishop Beal with Dean Voegeli assisting.

TENNESSEE

Encouraging Reports At 111th Convention

Despite travel difficulties, attendance at the 111th convention of the diocese of Tennessee, in Grace-St. Luke's Church Memphis, January 20th and 21st, fell very little below normal. Reports were encouraging and a will to advance was evident. Acceptances on the parish apportionment for 1943 totaled more than in any year since 1931. Generous support of the fund for the Army and Navy Commission, and active work among soldiers at Camp Campbell and Camp Forrest were shown in the report of the Committee on Ministry to Men in Military Service. Similar work for incomers in defense industries is to be stressed.

On the first evening of the convention the diocesan laymen's league held its annual dinner concurrently with that of the woman's auxiliary. Bishop Creighton of Michigan addressed both gatherings, speak-

particularly on ministry to defense workers. The men's meeting was also addressed by Eugene Thompson of Washington, president of the national Laymen's League.

ELECTIONS: Bishop and council, Rev. Messrs. T. McKman, W. F. Gates jr., H. B. Hoag, J. E. Breath; Messrs. J. K. Craig, V. S. Tupper, E. Buckingham. Deputies to General Convention, Rev. Messrs. J. R. Sharp, T. Sparkman, T. Carruthers, T. N. Barth; Messrs. E. Orgill, C. Patten, S. B. Strang, D. M. Wright. Alternates: Rev. Messrs. P. A. Pugh, E. N. Poper, H. B. Hoag, C. S. Hale; Messrs. W. C.andler, C. M. Seymour, S. T. Beasley, W. S. ose jr. Diocesan officers generally were reelected.

SPokane

Evangelism For Epiphany

Under the leadership of Bishop Cross, who himself will take part by preaching at several places, clergy and people of the district of Spokane will launch forth this Epiphany-tide on a program of evangelism, keyed to this year's emphasis in Forward in Service.

Plans for the preaching missions which will headline the program were initiated at a clergy conference last June, and developed at another conference on the 4th and 5th of January. With a few exceptions, the preachers will be clergy of the district, for the Bishop believes that "every priest has a mission in him." Except for a few in the smaller places, which will combine forces for the occasion, every congregation will have a full week's mission. "Thy Kingdom Come" is the campaign slogan.

ALABAMA

One Day Convention

Principal action of the one day convention of Alabama held in St. John's Church, Montgomery, Ala., on January 27th was the presentation by the committee on constitution and canons of an amendment to the canons to admit two women as members of the executive council. It was unanimously adopted, pending its presentation at the convention of 1944.

ELECTIONS: Deputies to General Convention, Rev. Messrs. E. R. Neff, J. C. Turner, W. H. Harmon, C. Satterlee; Messrs. M. M. Baldwin, Kilby, A. Blair, R. J. Williams. Standing committee, reelected, except J. F. Yeates will succeed W. R. Gignilliat. Executive council, Rev. Messrs. H. F. Schroeter, T. Morgan, J. Jenkins, R. Neff, W. S. Stoney, J. C. Turner; Messrs. A. L. Johnstone, P. Tate, A. Blair, H. J. Whitfield, W. McWane, T. M. Porter.

OLYMPIA

Convention

In his annual address before the 33d convention of the diocese of Olympia held in Seattle, Wash., January 24th and 25th, Bishop Huston of Olympia spoke of the lesser number of confirmations and Church school pupils enrolled this past year and compared this trend with that period during World War I.

The Church of the Epiphany, whose rector is the Rev. Elmer B. Christie, was the host parish to the convention. The house of churchwomen met at the same

time, holding some joint sessions with the diocesan convention.

The banquet held at the Chamber of Commerce was well attended. Retired Bishop Parsons of California was the guest speaker. Speaking on Winning the Peace he said in part, "Unnumbered and terrific problems will affect the peace. For instance the freeing of the various countries. We Christians have the heaviest responsibility of any people in the world, no matter what we call ourselves—American, British or Chinese. The job of the Christian world is to do everything it can to help that the conditions of life may be such that the germ of life in every child of God may have the chance to grow to blossom, to fruit."

Bishop Parsons also spoke during the afternoon session on the work of the Commission on Approaches to Unity.

Two missions, St. Andrew's of Port Angeles, and St. Paul's of Bremerton, were admitted as parishes.

The convention passed two resolutions: One sent greetings to the members of St. Peter's Japanese mission, formerly of Seattle, and now of Twin Falls, Idaho, and to St. Paul's Japanese mission, formerly of Kent, Wash., and now at Tule Lake, Calif. The other resolution expressed a sense of loss in the death of Bishop Rowe of Alaska, and expressed the hope that every parish and mission in the diocese would support the Bishop Rowe Memorial project.

ELECTIONS: T. F. Glead, treasurer; I. L. Hyland, chancellor; the Rev. L. J. Bailey, registrar; Rev. Messrs. H. H. Gowen, L. J. Bailey, E. B. Christie, F. A. Schilling, examining chaplains; Rev. T. E. Jessett, northern deanery; Rev. S. P. Robertson, southern deanery; standing committee: the Rev. Messrs. L. J. Bailey, E. B. Christie, W. G. Horn, T. E. Jessett; Messrs. J. R. Goodfellow, I. L. Hyland, J. E. Macpherson, T. H. Parsons. Diocesan council: Rev. Messrs. L. J. Bailey, E. B. Christie, R. D. Holmes; Messrs. W. H. Graham, T. H. Parsons, H. J. Vanasse; diocesan corporation trustee: F. McL. Radford; Deputies to General Convention, Rev. Messrs. L. J. Bailey, E. B. Christie, C. E. Cotton, W. G. Horn; Messrs. E. F. Colcock, T. F. Glead, I. L. Hyland, J. E. Macpherson. Deputies and alternates to provincial synod were left to the discretion of the council.

SAN JOAQUIN

Convocation Adopts Resolution Concerning Unity

A resolution recording "its sympathy and interest in the movement for Christian unity between the Presbyterian and Episcopal Churches and commending the work of the Joint commission to explore ways for a better understanding" was adopted by the convocation of San Joaquin meeting in St. James' Cathedral, Fresno, Calif., on January 27th and 28th.

The Rev. Dr. R. M. Davis, pastor of the First Presbyterian Church of Oakland, Calif., in addressing the group at a unity service stated that the Episcopalians need the real earnestness of the Presbyterians and their willingness to give money generously for religious enterprises, and that the Presbyterians need the dignity and form of worship of the Episcopal Church. He also stated that the foundation for the consolidation of the churches could be

made in this generation, but he did not hope for them to unite until the next generation.

Bishop Parsons, retired Bishop of California, who was to have addressed the convocation, was marooned by rain in the north. Those taking part in the unity service were the Rev. Oscar F. Green, Bishop Sanford, the Rev. Joseph M. Ewing, the Rev. G. F. Pratt, and Dean James M. Malloch.

ELECTIONS: Council of Advice, Rev. D. G. Porteous, Messrs. C. Crippen, G. A. Gow, A. W. Anderson. Executive council: Rev. Messrs. D. G. Porteous, C. C. Hill, T. R. Olson, Mrs. Edna Hardman, F. Jenner. Deputies to General Convention: Rev. G. F. Pratt; alternate, Rev. R. H. Cox; B. Johnson; alternate, E. Metcalfe. Delegates to provincial synod: Rev. Messrs. R. H. Cox, A. L. Walters, J. M. Malloch; alternates, Rev. Messrs. E. A. Shapland, E. C. Tuthill, T. R. Olson; Messrs. C. Crippen, F. Jenner, E. Segerstrom, alternates, A. W. Anderson, G. Armstead, J. A. Christie, Church Service League, President, Mrs. R. Franklin.

TEXAS

Diocesan Council

"Can any man think, no matter what sort of Deity he accepts, that God wants war and the war way to continue? Of course not. Then there is another way and whatever way that is we can be sure to find it if we put our Faith in this God of love and say with Jesus Christ whatever way it is—'Not my will, but thine be done.' With alertness, with perseverance, with vigor, and by stretching every nerve of body and soul, the Church can bring peace from a loving God through a living Christ to a languishing world."

With these stirring words, Bishop Quin of Texas concluded his annual address to the diocesan Council which met in Christ Church, Houston, January 26th and 27th. The address had opened on the theme from the familiar hymn, "Awake my soul, stretch every nerve and press with vigor on."

In spite of six men received by letters dimissory and five added by ordination, the diocese, according to the Bishop, lacks at the present time 10 men to fill established fields.

Three new churches, two rectories, and six new parish houses, together with a thoroughly renovated parish house and a church school annex, were the cause of congratulations by the Bishop to the churches making possible such advances in their equipment.

The most forward-looking action of the council was the appointment of a committee under the chairmanship of the Rev. J. Lawrence Plumley to study the possibility of establishing a Church-owned hospital in the diocese. One such hospital is now owned by St. David's Church, Austin, but it is not a diocesan institution. The committee is also to investigate the establishment of a home for the aged.

Of more immediate concern was the resolution to hold another Prayer Vigil similar to the one in November; this one is to be for the Lenten season.

Bishop Quin reminded the convention of their promise of a bishop coadjutor. In his address he said, "I will have completed, if I live until October 31, 1943, 25 years as

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» » » » « « « «

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DIOCESAN

a Bishop and, pursuant to your resolution passed in 1942, I am putting the diocese on notice that as soon as the war is over, I will ask for a bishop coadjutor, because of the extent of the work."

Two churches which have been missions were accepted as parishes. St. Cyprian's Church, Lufkin, is under the charge of the Rev. Morris F. Elliott. St. Paul's Church, Freeport, under the charge of the Rev. A. Balfour Patterson jr., was made a parish on condition that the necessary canonical papers be completed within 10 days.

St. Peter's Mission, Pasadena, applied as an organized mission. The Rev. L. I. Insley is the priest in charge. Pasadena is a rapidly growing town, because of war industries, on the outskirts of Houston. Another mission, to be known as St. Timothy's, was organized in a new development of Houston the Sunday before the council met, but was not yet in a position to apply for admission. It is under the sponsorship of St. Paul's Church, with the Rev. E. Cabot Stein as rector.

The women of the diocese figured prominently in the council this year. Two women, for the first time, were included on the committee which planned the program for the convention.

In spite of the cold weather and sleet, the meetings were well attended. Three hundred attended the closing luncheon, for which only 225 reservations had been made.

Mrs. Richard S. Watson made the principal address to the women on the subject, What Have We That We May Invest for God?

ELECTIONS: Standing committee: Rev. Messrs. H. F. Selcer, S. H. Bird. Executive board: Rev. Messrs. G. M. Reese, R. R. Brown, R. A. Booth, R. E. Schneider, A. Carlton. Deputies to General Convention: Rev. Messrs. J. W. E. Airey, F. P. Goddard, C. G. Marmion jr., J. B. Dobbins; Messrs. G. D. Wilson, Dr. W. J. Battle, Judge J. L. Dittert, B. C. Steves. Alternates: Rev. Messrs. J. L. Plumley, C. Summers, T. Summers, M. F. Elliott; Messrs. H. A. Salisbury, J. C. Wilson, E. H. Hickman, H. del Castillo. All diocesan officers were reelected.

Delegates to the triennial of the Woman's Auxiliary: Mrs. W. E. Japhet, Mrs. P. V. Pennybacker jr., Mrs. Lee Dittert, Mrs. George D. Wilson, and Mrs. Ben Phillips. Alternates: Mrs. Hiram Salisbury, Mrs. Julia Coddou, Mrs. A. J. Dow, Mrs. Charles Summers, and Mrs. H. F. Selcer.

ARKANSAS

Christian Education Considered At Convention

Action at the annual convention of Arkansas held in Christ Church, Little Rock, January 27th and 28th, centered around Christian education in the specific sense of Church colleges. Dr. Alexander Guerry, vice-chancellor of the University of the South, spoke on The War and Liberal Arts Education. By vote of the convention Arkansas became one of the three owners of All Saints' College, Vicksburg, Miss., in addition to being a partial owner of Sewanee.

Bishop Mitchell in his convention address reported that the quota covering the diocesan and general Church program was over-subscribed with all but two congregations meeting it in full. The total giving was over two and one half times as large

as in the period preceding his election as Bishop.

Bishop Reifsnider, on his way to visit the Japanese Relocation Centers in South eastern Arkansas, stopped February 28th to address the convention and annual meeting of the woman's auxiliary. He said that it is the responsibility of all Americans, but particularly of citizens of States where relocation centers are located, to demonstrate in their attitude toward these people that spirit of American democracy and Christian fellowship which would put both them and us in the right relation for facing the post-war world.

The Rev. John R. Yamazaki of Los Angeles, now in the Jerome Relocation Center had planned to address the convention, but was prevented by illness.

ELECTIONS: Deputies to General Convention: Rev. Messrs. W. P. Witsell, F. E. Walter, C. Burke, F. D. Daley; Messrs. W. H. Rector, K. Cracraft, E. B. Garrett, L. B. Bryan. Alternates: Rev. Messrs. T. P. Devlin, C. L. Lathrop, R. S. Martin, C. P. Lewis; Messrs. V. Angle, C. Noble, J. H. Sheehan, J. R. M. Carroll jr.

NEBRASKA

New Life and Vitality

The 76th annual council of the diocese of Nebraska, held at Trinity Cathedral on February 3d and 4th has come to a close—the "Diamond Jubilee" anniversary of the organization of the diocese carrying the glad note that every department of the diocese is showing new life and vitality; new priests, new missions, new records made and a spirit throughout that prompted the entire delegation to rise to their feet, after hearing the recommendation in their Bishop's address, and sing the Doxology in their gratefulness.

In the past year and one half four postulants of the diocese have been ordained to the priesthood and placed in the mission fields of the diocese. "Missions," Bishop Brinker said in his address to the council, "are the answer to the world need. Our support of missions is the best test and proof of our own personal religion." For the first time in many years the pledge to the National Council was paid in full. Of this Bishop Brinker said "I am especially proud that this notable achievement was accomplished this past year since it has completely vindicated the quota system and the voluntary mission pledge, which, in its present form, was used for the first time throughout the whole diocese under our revised canon. This revision, passed by the last Annual Council, places diocesan missions with general missions on the red side of the pledge card. Included on this side of the pledge card are general missions, diocesan missions, British missions, children's mite box offering and designated parts of the woman's auxiliary pledges.

The diocesan treasurer gladly proclaimed that for the first time in his knowledge of the diocese, all diocesan assessments are paid in full and the diocesan treasury has a small balance on hand. For the first time in many years mission after mission in the diocese of Nebraska

receiving regular services; abandoned church buildings have been restored and persons retrieved from temporary renters. In consideration of Bishop Tucker's and Lewis B. Franklin's plea for an increase in the pledge for missionary work, the council acted upon the recommendation of the executive council and passed a unanimous vote to make an increase.

The diocese has accepted the challenge Bishop Tucker and is holding an epiphany preaching mission in Trinity Cathedral, Omaha, March 7th to March 9th. When it was learned by other Omaha churches and missions that the Rev. Dr. Lewis B. Vinnedge of Nashotah House, to conduct this Omaha mission, there was a unanimous request that they all be allowed to unite.

Bishop Daniels of Montana was guest speaker at the council banquet held in an Omaha hotel. He told the story of the upward surge of the Forward in Service Movement.

The salient point in the addresses of the three speakers was personal evangelism and conversion "beginning with me." Bishop Daniels was moved by Paul S. Good's address, which preceded his; as was the entire meeting. Mr. Good, chancellor of the diocese, made a plea to clergy to relinquish every possible work and effort of their individual missions and churches to their laity; to give them responsibilities of organization and to inform them faithfully of the needs of the five fields of service in the Church. Only by

being constantly informed through evangelism of our clergy and laity and through widespread distribution of our Church periodicals can the Episcopal Church rise in its inherent strength and influence was the subject of Mr. Good's address.

There was one sad note running through all the proceedings of this council; the loss by death of Dean McGinley. Bishop Brinker in his address to the council, spoke of the loss to the diocese and to the Church.

ELECTIONS: Deputies to General Convention, the Rev. Messrs. H. C. Gosnell, E. A. Asboe, R. D. Crawford, H. C. Alden; alternates, the Rev. Messrs. J. G. Plankey, E. J. Secker, G. A. Stams, G. St. G. Tyner; Messrs. R. R. Reid, R. D. Neely, P. F. Good, S. F. Mutz; alternates, Messrs. E. Coryell, A. D. Mapes, H. W. Yates, W. Cosh. Standing committee: Rev. Messrs. E. J. Secker, H. C. Alden, H. E. Asboe; Messrs. W. D. McHugh, J. S. Hedelund, P. F. Good. Secretary, R. D. Crawford. Treasurer, R. D. Neely. Treasurer of Cathedral Chapter, Church Advocate, C. T. Spier.

LONG ISLAND

Brotherhood of St. Andrew's Corporate Communion

The annual corporate Communion for men and boys of the diocese on Washington's Birthday, February 22d, will be observed as a living memorial to the men in the armed forces of the country. "A man at the Altar for every man at the front" is the slogan adopted by the Brotherhood of St. Andrew in promoting

this annual affair. Each man attending the services will wear a badge reading "I am today representing . . . who is serving with the armed forces of America."

Two Brooklyn churches will be used simultaneously for this large corporate Communion, with Bishop DeWolfe as the celebrant at the Church of the Holy Trinity, and Bishop Larned at St. Ann's Church.

The breakfast, which will be served at the St. George's Hotel after the services, is being arranged to serve 2500 men and boys. The speakers will be the Bishop of Long Island, Rear Admiral Reginald R. Belknap, and Major General William Oppmann. Music will be furnished by the Long Island Grotto Imperial Band.

NORTH TEXAS

Attendance at Convocation About Normal

"In sickness, in sorrow, in pleasure, in danger, God must be with us as we face the conflict and turmoil of the year 1943," was the message of Bishop Seaman to the convocation of the district of North Texas. Despite restrictions on travel, attendance from the various parts of the diocese was about normal. President of the provincial woman's auxiliary, Mrs. George Judson, addressed the auxiliary and convocation assembled together and stressed the need

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DIOCESAN

of a strong and living faith. The business
session revealed the district to be in splen-
did financial condition. The film *A Certain
Nobleman* was shown to all the delegates
and visitors.

All district officers were reelected. The
Rev. R. J. Snell and William Hutchinson
were elected deputies to General Conven-
tion with the Rev. J. A. Winslow and
Fancher Upshaw elected as alternates.

LOUISIANA

Progress Reported At 105th Convention

In reporting the state of the diocese of
Louisiana at the 105th convention held in
Grace Church, Monroe, La., on January
27th, Bishop Jackson stated that there was
evidence of real progress being made in
many directions. Every church in the di-
ocese has completed full payment of its
convention fund, the Church program bud-
get has been overpaid by a very substan-
tial sum, and the missionary responsibility
for the current year has been accepted.

The convention approved the joint own-
ership plan whereby All Saints College at
Vicksburg, now operated by the diocese
of Mississippi, would be operated jointly
by the dioceses of Mississippi, Arkansas,
and Louisiana.

NEW WORK

Other evidences of progress in the di-
ocese reported are:

A new parish house at Bogalusa, the
Rev. C. Harry Tisdale in charge; a new
mission at Metairie, just outside of New
Orleans, to be known as St. Martin's, with
the Rev. Skardon Daubert in charge; re-
vival of a mission at New Roads; conse-
cration of Grace Church, Monroe, after
having discharged its debt of \$115,000.

ELECTIONS: Standing committee, Rev. Messrs.
D. H. Wattley, G. M. Jones, P. P. Werlein;
Messrs. W. Kearney, A. G. Levy, J. H. Percy.
Deputies to General Convention, Rev. Messrs. E.
F. Hawyard, D. H. Wattley, W. H. Nes, G. M.
Jones; alternates, Rev. Messrs. P. P. Werlein,
J. M. Owens, S. L. Vail, J. H. Alves; Messrs.
W. Kearney, J. B. Shober, J. H. Percy, H. W.
Palfrey; alternates, Messrs. G. A. Kimball, O.
Chamberlain, F. H. G. Fry, H. L. Marcoux.

SPRINGFIELD

Song Service

An example of interdenominational har-
mony and preparation for understanding
among denominations was enacted in St.
Paul's Pro-Cathedral, Springfield, Ill., at
the Christmas season. So impressed was
the Rev. Geo. W. Ridgway, dean of St.
Paul's, by the carol singing of the choirs
of Dubois School at a PTA meeting short-
ly before Christmas, that he requested
Miss Earluth Epting, their director, and
also organist at the Pro-Cathedral, to
bring the choirs to St. Paul's for evensong.

So it was that nearly 100 boys and girls
of numerous denominations came together
in a song service long to be remembered.
There were Roman Catholic children, who,
following Miss Epting's suggestion, had
got from their priests permission to par-

ticipate, and a number who had never
been inside a church before.

That the children might find a meaning
in the service, Miss Epting had told the
something about the Church and its form
of worship. Printed instructions for read-
ing St. Paul's and about the wearing of
hats for rehearsal, the cleanness of ves-
tments, the absence of ornaments and the
general orderliness of personal appearance
were given each child, and so confusion
was prevented. The children turned out
100%, spotless and reverent, even little
boys famous in the town as "little ro-
dies," the girls wearing the square black
hats that they had made themselves. Pa-
rents, of differing religious affiliations or
of none, formed a large part of the im-
pressed congregation.

MICHIGAN

Churches, Synagogue Join to Sponsor Go-to-Church Advertising

In what is regarded as a departure from
the usual type of church advertising, syn-
agogues and non-Roman communions and a Reform
Jewish synagogue are jointly sponsoring a
series of quarter-page "go-to-church" ad-
vertisements in two of Detroit's daily papers, *The
Joseph's*, of which the Rev. William
Hamm is rector, is one of the participating
churches.

The advertisements, geared to attract
church attendance despite gas-rationing, will
be run by the *Detroit News* and the
Detroit Free Press on alternate weeks.

Prepared by an advertising executive
who is also a vestryman in a suburban
church, the first ad featured a heart-shape
map of Detroit's North Woodward sec-
tion, in which all of the advertised churches
are located.

In large type appeared the words: "The
Heart of Detroit beats soundly."

The names of the cooperating church
and synagogue, together with their sched-
ules of services, occupied the central por-
tion of the advertisement.

Textual matter above the church listing
read:

"The following North Woodward
churches and Temple, located in one com-
munity along one of the world's great
thoroughfares, cooperate in inviting you
to worship and work with them to keep the
heart of Detroit beating for religion and
morale. The easy accessibility of the
seven places of worship makes it possible
for over 100,000 people to attend service
of their own particular denomination with-
out resorting to the use of a motor car.
We hope, under God, soon to have the
privilege of welcoming you in person."

A short paragraph appeared at the bot-
tom of the ad in conjunction with a small
cut of a church entrance.

"Cooperation in religious matters and
fellowship," it said, "should be our com-
mon goal during this war for survival
when dearly bought freedoms, both politi-
cal and religious, are at stake."

The six non-Roman churches have en-
gaged in a number of cooperative unde-
takings over a period of years and all have
maintained a friendly and neighborly re-
lationship with Temple Beth El.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Leobrun Adolphe, Priest

The Rev. Leobrun Adolphe died at Gros Morne, Haiti, January 26th, Bishop Carhas been informed.

Mr. Adolphe was born at Gros Morne, has been in charge of the Church of Redemption at Gonaives, since 1933. He was 71 years old and was ordained deacon in 1924 by Bishop Carson.

His ministry included service at Trinity Church, Port au Prince, St. Michael's Mission, St. Louis du Nord, and the Church of the Resurrection, Gros Morne.

Albert Crabtree, Priest

The Rev. Albert Crabtree, for 15 years rector of St. Andrew's School and previous chaplain for a number of years of Massachusetts prisons, died at his home at Adams Point, Barrington, R. I., January 15th.

Mr. Crabtree was born in Bury, England, November 4, 1868, the son of the late Nathan and Hannah (Pickston) Crabtree. He came to this country when a young lad and received his first education at the schools of Fall River. He attended Trinity College at Hartford, Conn. He completed his education for his chosen profession at the Episcopal Theological School at Cambridge, Mass. Following his ordination he became rector of the Emmanuel Church in Manville, Mass., later going to St. John's Church in Attleboro, Mass., where he remained until appointed chaplain of the Massachusetts State prison.

His call to St. Andrew's School in Barrington, R. I., came after the death of the Rev. William M. Chapin, founder of the school for boys in that town. He took over the duties in April of 1922 and continued such until he retired because of poor health in 1937.

During the years Mr. Crabtree was at St. Andrew's School many improvements were made in the buildings and the broadening of the work among the boys was tried on most successfully.

Mrs. Crabtree, who was previous to their marriage in 1899, Miss Lena Joyce, survives him as do two daughters, Mrs. Herbert Hamm, of Albany, N. Y., and Mrs. Herbert Farnum, 2d, of New Bedford, also a grandson, Herbert Farnum, and one brother, William, and a sister, Miss Jennie Crabtree, of Fall River, also survive him.

Funeral services were held January 17th at St. John's Church, Barrington, where he had often assisted. The Rev. Richard Morner-Maddox officiated, and was assisted by the Rev. Irving A. Evans, present headmaster of St. Andrew's School and by the Rev. Robert Walker, a classmate of Mr. Crabtree. Practically the entire trustees and members of St. Andrew's School were present. Burial was in Riverside cemetery, Pawtucket, R. I.

Clarence E. Wolfe, Priest

The Rev. Dr. Clarence E. Wolfe died suddenly on February 1st. While Dr. Wolfe has not been well for two or three

years, he was taken seriously ill just two days before his death.

Dr. Wolfe was born in Baltimore on August 7, 1890, the son of Charles Henry and Georgianna King Snyder Wolfe. He received his early education at the Baltimore City College and graduated from the Virginia Theological Seminary in 1918. He received his degree of Doctor of Divinity from Western Maryland College in 1936. He was ordained deacon in 1918 and priest in 1919 by the late Bishop John Gardner Murray. He married Miss Annabel Fuerst. They had two children.

He had been rector of St. Anne's Church, Smithsburg; St. Andrew's Church, Clear Spring; and St. Clement's, Indian Spring, Md., since 1926.

Funeral services were held in St. Anne's Church, Smithsburg, and were conducted by Bishop Helfenstein and Bishop Powell. Interment was in Smithsburg.

William B. Hanner

William B. Hanner, father of the Rev. William O. Hanner, rector of Trinity Church, Rock Island, Ill., died at his home in Chicago on January 12th. He was buried from St. Alban's Church, Chicago, by the Rev. Dr. J. H. Dennis. Mr. Hanner was a communicant of St. Alban's Church. He was 83 years old.

He is survived by his wife, Minnie B. Hanner, and a son, the Rev. William O.

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DEATHS

Hanner, at present a major in the Air Corps, stationed at Elgin Field, Florida, and a daughter, Mrs. E. C. Jewett of Elgin, Ill., six grandchildren, and six great grandchildren.

Busey H. Howard

The diocese of Washington has suffered a great loss in the death of Busey Hunt Howard who for many years has given himself unstintingly to the service of his Master and the Church as a layman. Mr. Howard died at his home in Washington on January 29th.

Under Mr. Howard's able leadership an efficient group of diocesan lay readers has been built up in the diocese of Washington and through him many of our parishes have been provided with services in the absence of rectors and resident clergy.

Mr. Howard, always one of the leaders in diocesan conventions, also held many important departmental and committee positions, especially as a member of the department of missions.

He had been a deputy to General Conventions and for many years represented

the diocese of Washington in the provincial synods.

Mary C. Sherwood

Miss Mary Clare Sherwood died suddenly January 6th, at All Saints' Episcopal College, Vicksburg, Miss., where she had taught for about 25 years.

Born in 1868, Miss Sherwood was the youngest of the five children of the Rev. and Mrs. Lyman H. Sherwood of Lyon, N. Y. All of the family were widely known for their interest in music and art. Miss Sherwood studied at the Art Student's League in New York and later did work in Paris and Berlin. She was an exhibiting member of the National Association of Women Painters and Sculptors, and has won national recognition as an artist. Her latest award was the Mississippi Purchase prize given at the state fair in 1943. Services were conducted for her at Vicksburg on January 7th, by the Rev. W. G. Christian. Church services and interment were from her home parish, Grace Episcopal Church, in Lyons, N. Y.

At All Saints' College she was a devoted member of the faculty.

EDUCATIONAL

COLLEGES

Three Dioceses Share Ownership of All Saints, Vicksburg

The three dioceses of Mississippi, Louisiana, and Arkansas are now joined in the ownership and operation of All Saints' Episcopal College, Vicksburg, Miss. Completion of the merger came as a result of conferences during the past year and the acceptance by the conventions of Louisiana and Arkansas of the invitation of the Council of the diocese of Mississippi to participate in the joint ownership plan.

Since the opening session in 1909, the girls' school has been operated by the diocese of Mississippi. The present rector of the school, the Rev. W. G. Christian, who has been in charge for five and a half years, sees in this merger an extension of the field of interest and support, and the possibilities of greater growth and service in the years to come. The present enrollment of boarding students is 64, and the property and endowment totals \$433,000.

Under the new charter, the Bishop of Mississippi will be chairman of the enlarged board of trustees, and the Bishops of Louisiana and Arkansas will be vice-chairmen. Each diocese will be represented by six trustees.

PUBLIC SCHOOLS

Houston, Tex., Discusses Bible Teaching

By the Rev. RICHARD H. PARK

★ The problem of Bible study in public schools, which arises periodically in many communities, held the spotlight at the

school board meetings in Houston, Tex. the week of January 11th.

Opponents of the proposed non-sectarian teaching of the Bible in the public schools of that city forced a postponement on January 14th of the inauguration of the plan for the spring semester. The ministerial alliance had proposed that an elective course on the "historical, moral, and literary value" of the Bible be presented in the high schools, beginning in February.

A called meeting of the school board considered arguments for and against the plan, after the Baptist ministers, followed by others, had protested against the proposal at the regular meeting of the board the preceding Monday. Opponents included ministers of the Baptist churches, the Church of Christ, and the Lutheran churches of the Missouri Synod, and representatives of the Roman Catholic Church.

Those who spoke for the plan included Dr. Dawson C. Bryan of the Methodist Church; the Rev. D. Balzer, pastor of the First Evangelical church and chairman of the Bible study committee of the ministerial alliance; the Rev. Robert E. Goorich, Methodist minister and president of the alliance; and Mrs. George Francis of the Houston Council of Church Women. The Rev. Thomas W. Sumners, rector of the Church of St. John the Divine, spoke unofficially for the Episcopal churches in supporting the plan.

PLEA FOR UNITY

Dr. Henry Barnston, rabbi for 43 years of Temple Beth Israel, pleaded for unity among the opposing factions and for postponement of action on the plan until after the war. At this time, he said, he could favor only the Gary plan of releasing children at given periods for study in the own respective churches. Any other plan

ght be held unconstitutional, he stated. The school board, before hearing the arguments of each side, had decided to postpone action until a later, undetermined date. The reason given was the absence of D. Shepherd sr., who had sponsored the plan as a member of the school board. The majority of those present seemed to favor the proposed plan.

Ewing Werlein, chairman of the Bible study committee of the school board, said, "I was my understanding that the churches had come to an agreement on this plan, but it seems that the various ministers now opposing it thought that the Bible would be taught in the churches, the students receiving credit for the course in the public schools.

"That procedure, in my opinion, would be too sectarian. My own interpretation of that plan is that it would be contrary to the spirit of our State Constitution."

ROMAN CATHOLIC VIEWS

A statement from the Rt. Rev. Msgr. J. Schnetzer, superintendent of Roman Catholic parochial schools in Houston, was read by laymen of that communion who were present. It said, in part, "The Bible essentially is a religious book. Because it is difficult to understand, it is subject to various interpretations. To ignore the content of the Bible and read it merely as a literary study would miss the point and wear the character of the sacred book." He wrote that his Church would approve the adoption of the Gary plan.

Dr. Goodrich, replying as president of the alliance to the objection that various churches had not been consulted regarding the plan, said, "It was never our purpose to force anything on other churchmen of the city. In our democracy we must protect the rights of every minority, but the majority has rights, also. It has been intimated here that we do not represent any of the churches. We have in the alliance 120 White ministers representing 9,000 church members, 40 Negro ministers and 20,000 membership; the federa-

tion of church women represents a membership of 60,000. There are six White Baptist ministers taking active part in our work."

Mr. Werlein suggested facetiously that "the Baptists should not protest to us, but to their own brethren and decide who should represent the Baptists."

"This is a serious matter and we do not wish to have it held up to ridicule," one spokesman retorted. "I would have you know, sir, that no person ever has any right to represent the Baptists as a group."

The Rev. Oliver Harms, speaking for the Lutherans of the Missouri Synod, said, "The Missouri Synod does not fraternize with any other church group in the world. We are unalterably opposed to the teaching of the Bible in public schools."

The Rev. John E. Hines, rector of Christ Church, in anticipating the adoption of the plan for teaching the Bible, commented editorially in his parish bulletin of January 16th:

FORWARD STEP

"After much struggle—and a series of keen disappointments—it looks (at this writing) as though the Bible will be offered in the public high schools of Houston. It will be taught in a non-sectarian manner.

"Some will look upon this as a very weak step, which will bring further dissension rather than harmony. 'Hopelessly impractical' say some. They may be right. Only time will tell. However, there are others—and I number myself among this latter group—who feel that this is a step forward, and a good one.

"The real fact of the business (it seems to me) is that neither the Bible nor our young people have gotten a decent break in our present educational system. The surrender of Protestantism to the State in the field of education leaves young America with only a choice between Roman Catholic ideology and secularism as possible philosophies upon which to build a life structure. For if the members of Protestant communions—or of any communions—are interested in making the present and the future safe for mankind, they must find some way of reinstating into educational channels a God-centered ideology which by virtue of its moral values can lead the forces of education to a higher ground than that which we have thus far attained.

HELPLESS AGAINST SECULARISM

"We need the Bible in the public schools. Our present Church School teaching is entirely inadequate. To attempt to combat the cynical and soul-shattering forces of modern secularism (materialism) with an hour's training each week in Christian ideas and Christian dynamics is to fight a battle in which we are already defeated. It is to leave the field to the Roman Catholics or the secularists by default! And that, I personally feel, is not a satisfactory conclusion.

"Let our children grow up to find the great text book of morality—the Bible—in its rightful place alongside the mulled-over books of science and the arts. Surely it is fast becoming apparent that only when our young people have become citizens of God will they really become intelligent and effective citizens of the world."

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MINUTE

We, the Rector and Vestry and Congregation of St. Mark's Episcopal Church, Yreka, California, feel very deeply our sense of loss in the retirement of our dear brother, Jerome Percy Churchill, Warden of this parish for the last twelve years. He has indeed, graced this office, and filled it with rare distinction. The present Rector, and the reverend clergy who have preceded him in this parish, have been fortified and encouraged by his unflinching courtesy and staunch friendship. The love of the people whom he has served will remain with him in the years to come.

We wish also to express our sincere affection and deep gratitude to his dear wife, Josephine Churchill, who from the beginning of this parish, covering a period of over sixty years, has labored and prayed for its success. She has exemplified the virtues of Faith, Hope and Charity, and her name, with that of her husband, will long live in the memories of those who have loved and known them.

This tribute, to be spread upon our minutes, and copies to be sent to Mr. and Mrs. J. P. Churchill, and to The Living Church, and to The Sacramento Missionary.

(Signed): Cyril Leitch, Aaron Cooper, Ralph McMurray, Jerome Churchill, Lena Pearson, E. C. Roberts, Keith Vidler, Lloyd Churchill, Charlotte Glover, Grace Ames, Katherine Brown, and Jere Hurley.

Births

PARK, BEVERLY CALVERT—born on January 26th, the daughter of the Rev. Richard A. Park and Mrs. Park. Her father is The Living Church correspondent for the diocese of Texas.

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CHANGES

Appointments Accepted

DAVIS, Rev. MATTHEW W., formerly rector of St. Mark's Church, Charleston, S. C., is now vicar and chaplain of the Chapel of the Ascension, West Chester, Pa., and also student chaplain at Lincoln University, Cheyney State Teachers College, and Downton Industrial School. Address: 119 East Barnard Street, West Chester, Pa.

DUNKERLEY, Rev. KNIGHT W., priest in charge of St. Andrew's mission, Big Rapids, Mich., is to be curate of Christ Church, Rochester, N. Y., effective April 1st. Address: 28 Lawn Street, Rochester, N. Y.

DYSON, Rev. LEO W., formerly deacon without charge, has been deacon in charge of St. Paul's, Kennewick, Our Saviour, Pasco, and St. Matthew's, Prosser, Wash., since January 15th.

HAMILTON, Rev. ALEXANDER, is to be curate of St. Stephen's Church, Providence, R. I., effective March 1st. Address: 114 George Street, Providence, R. I.

HEAD, Rev. ALBERT H., rector of St. Mark's Church, Penn Yan, N. Y., is to be rector of St. Paul's, Wellsboro, Pa., effective March 1st. Address: 53 Walnut Street, Wellsboro, Pa.

HOLMES, Rev. FREDERICK V., rector of St. James' Church, Muncy, Pa., is also to be vicar of St. John's, South Williamsport, Pa. Address: 210 South Washington Street, Muncy, Pa.

HOLT, Rev. WILLIAM T. jr., acting rector of All Saints' Memorial Church, Sacramento, Calif., is to be chaplain of the University of Nevada, effective March 1st. Address: St. Stephen's House, Reno, Nev.

LOUGHAN, Rev. EDMUND L., formerly assistant of Trinity Church, Princeton, N. J., has been rector of St. James' Church, Oldtown, Me., and chaplain to Episcopal students at University of Maine, since February 1st. Address: 11 South Brunswick Street, Oldtown, Me.

MULLEN, Rev. EDWARD G., formerly missionary in the Philippine Islands and chaplain at St.

Luke's, Manila, has accepted a call to become rector of Trinity Church, Florence, Ala., effective March 10th.

SHILLING, Rev. GEORGE G., rector of St. Thomas' Church, Plymouth, Ind., is to be rector of Trinity Church, Rochester, Pa., effective March 1st. Address: Trinity rectory, 401 Jackson Street, Rochester, Pa.

SLOAN, Rev. THOMAS J., formerly retired priest of the diocese of Texas, is to be locum tenens of St. George's Church, Texas City, Tex. Address: 401 10th Avenue, Texas City, Tex.

WEST, Rev. SAMUEL E. JR., rector of St. Timothy's Church, Iola, Kans., is to be rector of Trinity parish, Atchison, Kans., effective March 1st.

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Address: 505 Kearney Avenue, Atchison, Kans.
WILSON, Rev. CHARLES A., retired priest of theocese of Eau Claire, is locum tenens for thester only at St. Mary's Church, Houston, Tex.dress: St. Mary's Church, Houston, Tex.mment address: Baraboo, Wis.

WOLFGANG, Rev. RALPH T., perpetual deacon,stant at Trinity Church, Tyrone, Pa., is alsobe vicar of St. Peter's, Altoona (Juniata), Pa.,ctive February 1st. Address: 426 Fourth Street,rone, Pa.

New Addresses

COX, Rev. ARTHUR HUME, rector of Graceemorial Church, Lynchburg, Va., formerly of28 Nicholas Street, Lynchburg, Va., is now at7 Tremont Street, Lynchburg, Va.

The new home address of Lt. Col. D. H. V.ALLOCK is 165 North Harvey Avenue, Oakrk, Ill.

OSBORN, Rev. DANIEL C. JR., formerly of Pawket, R. I., is now at 1565 Main Street, Westarwick, R. I.

Ordinations

PRIESTS

SOUTHWESTERN VIRGINIA—The Rev. GEORGEALCOTT WELSCH JR. was ordained to the priestood on January 13th in Christ Church, Big Stonep, Va., by Bishop Phillips of Southwesternrginia. He was presented by the Rev. Charles G.avell, who also preached the sermon. The Rev.r. Welsch has been serving as minister in charge

of Christ Church, Big Stone Gap, and St. Stephen'smission, Nora, Va.

DEACONS

CALIFORNIA—ALLEN D. PENDERGRAFT andCHARLES SHREVE were ordained to the diaconate onFebruary 5th in the Chapel of Grace, San Francisco, Calif., by Bishop Block of California. Mr.Pendergraft, presented by the Rev. Oscar F.Green, will be junior canon of Grace Cathedral, San Francisco. Address: 1055 Taylor Street, San Francisco. The Rev. Mr. Shreve, presented by theRev. Henry P. Veazie, will be assistant of theChurch of St. Matthew, San Mateo, Calif. Address:15 Second Avenue, San Mateo, Calif. Bishop Parson preached the sermon.

SPRINGFIELD—RICHARD ELTING, W. JAMESMARNER, and ROBERT H. MOORE were ordainedto the diaconate on December 21st in St. Paul'sChurch, Springfield, Ill., by Bishop White ofSpringfield. Mr. Elting, presented by the Rev.Jerry Wallace, is a student at Berkeley DivinitySchool. Mr. Moore, presented by the Rev. H.L. Miller, is a student at Seabury-Western Theological Seminary. Mr. Marner, presented by the

Rev. E. J. Houghton, is a student at Seabury-Western Theological Seminary. The Rev. Mr. JerryWallace preached the sermon.

TEXAS—FRANKLIN JAMES RUETZ JR. was ordained to the diaconate on December 29th in St. Paul's Church, Waco, Tex., by Bishop Quin of Texas. He was presented by the Rev. F. PercyGoddard; the Rev. Robert R. Brown preached thesermon. Mr. Ruetz will continue his studies atBerkeley Divinity School, New Haven, Conn.

TEXAS—THOMAS MATTESON WHITFIELD YERXA was ordained to the diaconate on January 29th in the Church of the Redeemer, Houston, Tex., by Bishop Quin of Texas. He was presented by theRev. Aubrey C. Maxted; the Rev. Scott FieldBailey preached the sermon.

WESTERN MASSACHUSETTS—GERALD B.O'GRADY was ordained to the diaconate on January 31st in St. John's Church, Williamstown, Mass., by Bishop Lawrence of Western Massachusetts. He was presented by the Rev. Dr. A. Grant Noble; the Rev. Charle L. Taylor jr., preached thesermon. The Rev. Mr. O'Grady will be studentchaplain at Cornell University, Ithaca, N. Y.

NORMAN STOCKWELL was ordained to thediaconate on January 31st in St. John's Church, North Adams, Mass., by Bishop Lawrence ofWestern Massachusetts. He was presented by theRev. Arthur Murray; the Rev. Masey H. Shepherdpreached the sermon. The Rev. Mr. Stockwellwill be vicar of Trinity Church, Gooding, andChrist Church, Shoshone, Idaho.

CHURCH CALENDAR

February

14. Sixth Sunday after the Epiphany.
21. Septuagesima Sunday.
24. S. Matthias. (Wednesday.)
28. Sexagesima Sunday.



GO TO CHURCH



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DELAWARE—Rt. Rev. Arthur R. McKinstrey, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sundays: 8 and 11 A.M.
All Saints', Rehoboth Beach, 9:30

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans—450
Rev. Alfred S. Christy, B.D.
Sun. Services: 7:30, 9:30, 11 a.m.; Fri. and Saints' Days: 10 a.m.

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland, Me.—721
Rev. P. M. Dawley, Ph.D.; Rev. R. W. Davis; Rev. G. M. Jones
Sundays: 8, 9:20, 10, 11 A.M.; 5 P.M.
Weekdays: 7:30 A.M., 5 P.M.

MICHIGAN—Rt. Rev. Frank Whittington Creighton, D.D., S.T.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit, Mich.—545
Rev. Clark L. Attridge, B.D.
Sunday Masses: 7, 9, and 11 A.M.
Weekday Masses: Wednesday, 10:30; Friday, 7

NEW YORK—Rt. Rev. William T. Manning, D.D., LL.D., D.C.L., Bishop; Rt. Rev. Charles K. Gilbert, D.D., S.T.D., Suffragan Bishop
The Cathedral of St. John the Divine, New York City
Sundays: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons. Weekdays: 7:30, 8 (also 9:15 Holy Days, and 10 Wednesdays), Holy Communion; 9, Morning Prayer; 5, Evening Prayer (Sung).

Church of the Ascension, Fifth Ave. & 10th St., New York City
Rev. Donald B. Aldrich, D.D., rector, (on leave: Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sundays: 8 and 11 a.m.; 5 p.m. except 1st Sun. at 8 p.m.
Daily: 8 Communion; 5:30 Vespers

St. Bartholomew's Church, Park Ave. and 51st St., New York—3129
Rev. Geo. Paull T. Sargent, D.D., Rector
Sunday Services: 8 A.M. Holy Communion; 9:30 and 11 A.M. Church School; 11 A.M. Morning Service and Sermon; 4 P.M. Evensong, Special Music
Weekdays: 8 A.M. Holy Communion; also 10:30 A.M. on Thursdays and Saints' Days
The Church is open daily for prayer.

Church of the Heavenly Rest, 5th Ave. at 90th
Rev. Henry Darlington, D.D., rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sunday: 8, 10 (H.C.), 9:30 S.S., 11, 4:30; Weekdays and Holy Days 11 A.M. H.C.; Tues. 11 A.M. Spiritual Healing; Prayers daily 12-12:10
Chapel of the Intercession, 155th St. and Broadway, New York City—2194
Rev. Dr. S. T. Steele
Sunday Services: 8, 9:30, and 11 A.M.; 8 P.M.
Weekday Services: 7, 9:40, 10, 5

St. James' Church, Madison Avenue at 71st Street, New York—2280
Rev. H. W. B. Donegan, D.D., rector
8 A.M. H.C.; 9:30 A.M. Church School; 11 A.M. Morning Service and sermon; 4:30 P.M. Victory Service; H.C. Wed. 8 A.M., Thurs. 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York City—1243
Rev. Grief Taber
Sunday Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53d St., New York—2250
Rev. Roeliff H. Brooks, S.T.D., Rector
Sunday Services: 8:30 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M. Holy Communion; 12:10 P.M. Noonday Service
Thursdays: 11 A.M. Holy Communion

NEW YORK—Cont.

Little Church Around the Corner
Transfiguration, One East 29th Street, New York—664
Rev. Randolph Ray, D.D.
Communions 8 and 9 (Daily 8)
Choral Eucharist and Sermon, 11
Vespers, 4 P.M.

Trinity Church, Broadway and Wall Street, New York City—808
Rev. Frederic S. Fleming, D.D.
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA—Rt. Rev. Francis M. Taft, S.T.D., LL.D., Litt.D., Bishop; Rt. Rev. Oliver J. Hart, D.D., Bishop Coadjutor

St. Mark's Church, Locust Street between 16th & 17th Sts., Philadelphia—637
Rev. Frank L. Vernon, D.D., rector
Sunday: Low Mass, 8 and 9 A.M. High Mass & Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses 7 and 7:45, also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SOUTH FLORIDA—Rt. Rev. John Durham Wing, D.D., LL.D., Bishop

Church of the Holy Cross, 36th St. & NE 1st Ave., Miami, Fla.—840
Rev. G. W. Gasque, Locum Tenens
Sundays: 7:30 & 11 A.M. & 8 P.M.
Saints' Days and Fridays: 10 A.M.

WASHINGTON—Rt. Rev. James E. Freeman, D.D., LL.D., Bishop

St. Agnes' Church, 46 Que St., N.W., Washington, D. C.—310
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, S.S.J.E., in charge
Sunday Masses: 7, 9:30, 11 A.M. Vespers and Benediction 7:30 P.M.
Mass daily: 7 A.M. Fridays, 8 P.M. Holy Hour.
Confessions: Saturdays 4:30 and 7:30 P.M.

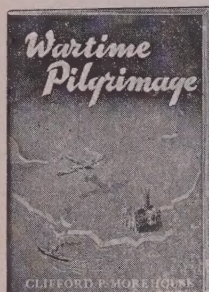
Church of the Epiphany, Washington, D.C.—1000
Rev. Charles W. Sheerin, D.D., Rev. Hunter M. Lewis, Rev. Francis Yarnell, Litt.D.
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Weekday Services: 12:05 daily; Thurs. 7:30, 11 A.M. H.C.

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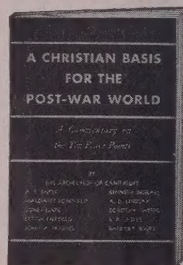
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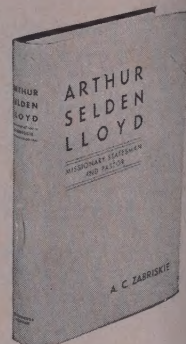
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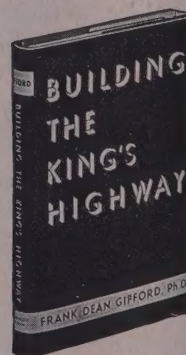
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